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SPEECHES.

HON. DAVID DAGGETT'S SPEECH

Before the American Bible Society, May 13, 1824.

The sole object of this Society, as is declared in its constitution, is to encourage a wider circulation of the holy scriptures without note or comment. Such an object in my judgment, is worthy of the countenance of all who wish to see men wiser and better, and thus delight in the welfare of the great family of man.

Those who have contributed to give to this Society its enlarged faculty of promoting this object, and who witness its present elevation, have the high satisfaction of also witnessing the Bible, in humble imitation of its divine Author, "going about doing good."

Objections have been raised against many of these Societies which the benevolence and piety of the present age have established and advanced; and while the motives of the founders have generally been acknowledged worthy, doubts have been entertained of their salutary influence; but who has come deliberately to the conclusion that the Bible has been, or can be, injurious to any interest of man? Where is the proof, that the study of this Book of all books has tended to corrupt one heart, to destroy or enfeeble one head, to embitter life in one family, to poison the sources of enjoyment in one neighbourhood, or to lay waste to the prosperity of one community, state or nation? On the contrary has it not tended, as the history of the world shows, to produce directly opposite effects?

Men dwelling together, and coming in immediate contact in all the interesting concerns of life, are constantly affected by the temper, the disposition, the practices, the example, the vices, and the whole deportment, of each other. Avarice, ingratitude, unkindness, jealousy, cruelty, fraud, malignity, revenge, and selfishness, in their varied and numerous forms, spread desolation far and wide, and fill the abodes of men with wretchedness and misery. What book but the Bible furnishes the means of prevention of these evils? Where else is the balm for these wounds—the remedy for these plagues?

Its commands and lessons of instruction, its promises and threatenings, its examples and assurances, are addressed to men with an energy becoming their importance, and with endlessly diversified entreaty and persuasion.

Its commands, unlike those of any human government, come to us with a "Thus saith the Lord,"—with a "Verily, verily, I say unto you." They are the dictates of truth, justice, and boundless benevolence, under the guidance of infinite wisdom, and suited to men in every condition. They are designed to reach the heart, and thus to regulate the seat of the affections, and the motives of action. They deal with thoughts, intents, and purposes. Duties are thus enjoined which no human tribunal ever attempted to enforce. Courtesy, kindness, gratitude, temperance in its most enlarged sense; order, discretion, industry, filial and parental affection, forgiveness of injuries, humility, and charity, are all far beyond the reach of Legislative enactment; but in the Bible, they are recommended in the most happy manner, and commanded by infinite authority. How much do the opposite propensities and vices annoy and distress—what pain and anguish do they create—what shipwreck of human happiness do they make—the peace of how many millions have they slain! Its instructions concern that almost infinite variety of conduct in men which is exhibited in all the relations they sustain: citizens and subjects, masters and servants, parents, guardians, and children, husbands and wives, nobles, judges, governors and kings, are alike addressed, counselled, and warned. Their duties and their influence on others, their means of doing good, and their responsibility, are pointed out with such clearness, that to hear, to regard, and to obey, seems perfectly easy, and disobedience wholly inexcusable.

These lessons of instruction are also most wisely calculated for the great masses of men. Such is the condition of our nature, and the constitution of society, that few are called to the performance of those high duties, which so far interest the feelings of the many, as to render disguise or restraint necessary or convenient. Life is chiefly made up of the exercise of those passions, and the performance of those acts, which are of daily exhibition and occurrence, and which sweeten or embitter it in nameless ways and almost infinite degrees. Great actions belong to great occasions and great stations, which few see, and less occupy. In our daily intercourse, we augment or diminish human happiness, in a manner almost imperceptible, and yet the good and evil which result are truly incalculable.

The diversified instructions of the Bible, bear directly on men thus situated, and, if followed, would create confidence, satisfaction, and joy, and banish distrust, inquietude, and woe. Coming home to men, and their influence being felt, they could not fail to bless all the relations of life. The counsels of the Bible, in the form of commands, instruction, admonition, reproof, and persuasion, are addressed directly in the most plain language, or in a manner equally profitable and more pleasing, through examples, allegories, and parables. The dead are thus made alive, that the living may see, and hear, and obey.

To those who occupy exalted places, and who are to a certain extent the viceregent of Heaven on earth, this book enjoins rules for the discharge of their high trusts, which should be written in letters of gold on every hall of legislation—on every tribunal of justice—and on every throne of power. "The God of Israel said, the Rock of Israel spake to me: be it that ruleth over men must be just, ruling in the fear of God." Such an administration would be "as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the ground, as the clear shining after rain;" and would such an administration the eye of benevolence might look for the influence on those who "subvert the powers that be," of that precious maxim, "whatsoever ye would that others should do to you, do ye even so to them."

The solemn declaration, that "righteousness exalteth a nation, but sin is a reproach unto any people," should admonish those cities, states, and empires, which disregard truth, equity and justice, and which delight "in hearing the confused noise of the warrior, and in seeing garments rolled in blood," that a tremendous curse has gone forth, "shall not my soul be avenged on such a nation as this." The patriot should turn away with disgust from the Abolitionists who proclaim in the streets, "Oh that we were made judges in the land, that any man who hath any suit or cause might come unto us, and we would do him justice." It is recorded of the ancient felon who made this declaration, that he stole the hearts of the men of Israel, and when any man came nigh unto him to do him obedience, he put forth his hand and took him and kissed him. If this was the first kiss to betray, unhappily it was not the last. The patriotism of Nehemiah was of a different stamp. La-

bouring, with one hand in building the walls of Jerusalem, and holding in the other weapons of defence against his enemies, he manifested his perseverance and love of country by deeds and not by words only. Under their influence he made that heroic and magnanimous speech, "Should such a man as I flee? and who is there that being as I am, would go into the temple to save his life?—I will not go in."

The declarations, "if any will not work neither shall he eat,"—"the hand of the diligent maketh rich,"—"he that gathereth by labour shall increase,"—"are proverbs of inestimable worth, and powerfully tend to promote industry, the parent of health and plenty. And how is sloth reproved in the biting sarcasm, "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in harvest." How is the man addicted to sloth, by this comparison sunk below the grovelling insect? In passing by his farm we should expect to see "his fields all grown over with thorns, and that nettles had covered the face thereof, and the stone walls broken down."

In the Bible, the character of a virtuous woman is drawn with unrivalled beauty. The estimate of her worth, "her price is above rubies," prepares the reader for a description unlike those which abound in novels and romances. Of this description, a scholar and a Christian of our own day thus speaks:—"The foregoing is a picture of a fine lady, drawn by a most celebrated artist, and proper to be hung up in a gilt frame in every family-hall or parlour in the United States."

If a polite and courteous demeanor united with genuine hospitality, be a virtue, where shall we find a more delightful example of it than in Abram. "He sat in the tent door in the heat of the day, and to three men stood by him." He met them so courteously, entertained them so hospitably, and gave such signal proofs of genuine benevolence, that he showed himself fit for the society of angels, and accordingly "entertained angels unawares." This story, without advertent to the principal incident—his fervent intercession for Sodom—affords a fine specimen of the exercise of the kind and gentle virtues.

The manner in which this patriarch settled the dispute between his herdsmen and those of Lot, is worthy the attention of all who disturb the peace of society by their controversies.—"Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then will I go to the left."—This simple proposition for a treaty, might make some diplomatists blush; nor was his conduct the result of pusillanimity, for he was as brave as he was courteous.

An example is furnished by Solomon, of the respectful treatment due from children to their parents. When Bathsheba, his mother, came in to see him, that powerful and accomplished monarch, in the midst of the splendors of royalty, rose up to meet her, and bowed himself, and caused her to be seated on his right hand. From the lips of such a wise and dutiful son we might expect to hear that withering declaration on filial cruelty and ingratitude. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it."

The story of Joseph is a theme of universal admiration. It abounds with incidents the most interesting and instructive. What a pathetic expostulation, mixed with parental affection, do we hear from a father, "Joseph is not—Simeon is not—and ye will take Benjamin away." Where have tender emotions, submission and resignation to affliction, appeared so happily blended as in the simple expressions, "If I am bereaved, I am bereaved." Observe also an son inquiring of his brethren in the peculiar circumstances of the case, "Is your father, the old man of whom ye spake, yet alive?" And again, "I am Joseph, doth my father yet live?"

Where has there been such an exhibition of tenderness and compassion as in raising from death and giving to his disconsolate mother, the son of the widow of Nain? Where is there a parallel of the miracle of restoring life to the weeping sisters the dead Lazarus? And were it not that in these works of benevolence, the Saviour obscures every other object, what ought to be said of the beloved Mary, who washed his feet with her tears and wiped them with the hair of her head?

How severely are the unfeeling churl and the furious bigot reproved and their hateful characters exposed, in the simple story of the kind Samaritan? Who that reads it, will ever after pass by on the other side?

"He that ruleth his spirit is greater than he that taketh a city."—"Let not the sun go down on thy wrath."—"Be ye kindly affectioned one towards another, forgiving one another."—"Overcome evil with good," and innumerable other precepts designed to direct and control the passions which operate in the life and conversation of men, are found in nameless variety on the pages of this book. This book delights the Christian, as it prescribes the rules of his faith and practice—it delights the scholar by its sublimity, and the orator by its eloquence, while it opens exhaustless treasures of knowledge to all who read it. Why then are not its praises on every tongue? Is it because the light of the Bible shining on the moral world becomes so familiar to the eye of the Christian, that like the most glorious object in the natural world shedding daily its blessings on all created matter, it is too often forgotten, regarded with indifference or neglected?

This book the Bible Society proposes to send to every house and every ear within its reach. For its encouragement, if such a work of benevolence need encouragement, there is contained in it, an assurance animating to every heart. If the Bible, as is believed, is calculated to bless those to whom it is given, is there not ground of congratulation, in the declaration, "It is more blessed to give than to receive?"

I have made these brief observations on the Holy Scriptures, as they bear on the welfare of man here—as they regard this life only. I am aware that their chief excellency and glory have been by me in these remarks unnoticed. Are "life and immortality brought to light by the Gospel?" Does it contain a proclamation of pardon to the unnumbered millions of the revolted subjects of this Province of the Dominions of the King of Kings? Does it propose the only terms of their restoration to his favor, and of their deliverance from that wrath which shall forever beat on the guilty soul?—Here then is its glory. But of this it becomes not me to speak. It becomes those to speak especially, who are the heralds of the salvation of the cross, in the midst of whom I now stand, who join the song of the angels at Bethlehem, and who by their labours, their counsels and their prayers, are bidding God speed "to the angel flying through the midst of Heaven, having the everlasting Gospel to preach unto all that dwell on the earth."

HON. DE WITT CLINTON'S ADDRESS, To the Presbyterian Education Society, in New-York, May 13, 1824.

In consequence of the resignation of the worthy and respectable President of this Institution, I have been honoured with an invitation to act in his place. And in according to this request, I have felt all the responsibility attached to the occasion, and all the solicitude connected with the important duties which we are assembled to perform.

It is certainly a work of supererogation to expatiate on the high interests which are blended with the prosperity of this institution. The solemnities of the Jewish Ritual have given way to the mild administrations of Christianity, and the establishment of the Cross has destroyed the sanguinary prescriptions of the heathen mythology.—With this change of the character of religion, the offices and functions of its ministers have received a correspondent improvement; and instead of the priest, presenting victims at the altar to propitiate the fabulous deities of superstition, the Christian divine offers up prayers to the Almighty Father of the Universe, expounds the revelations of heaven, administers the solemn ordinances of religion, and exerts all the powers of his mind to inculcate the observance of morality.

The experience of mankind evinces that religion is essential to cement society and to promote good government; and in reference to a future state, it determines our destinies forever. The influence of religion must be co-extensive with the number and the character of its ministers. An able and pious clergy will produce a moral and religious people. And in proportion to a deficiency in the number, and a failure in the qualifications of the ministers, in that ratio will the morals of the people be affected and the interests of the community impaired.

In this state, the functionaries of religion are constitutionally interdicted from office, and in most of the states they are practically proscribed. And it is well known that the emoluments of the sacerdotal office furnish no allurement to cupidity. The sons of the great and the powerful, of the opulent and the ambitious, will seek the road to civil distinction or wealth, through other professions; and it thus unfortunately happens that those most able to bestow the blessings of education on their children, are not the most willing that they should devote themselves to the ministrations of religion. This defect must be supplied, this evil must be remedied by gratuitous education. And with this view, institutions like the present, which cherish merit without any regard to the factitious distinctions of society; which rescue poverty from privation, and elevate humility above depression, and which appreciate talent and virtue in the abstract without any connexion with the endowments of fortune or political distinction, are calculated to enlist in the cause of religion, men of gigantic minds and wonderful energy. In the dark abodes of poverty, and in the sequestered shades of obscurity, genius often exhibits its powers, and the virtues of a saint and a martyr, are frequently cherished with holy enthusiasm. Cultivation and patronage must unite in drawing forth these latent and dormant energies, and in enlisting them in the service of mankind.

It is in vain to contend that the functions of a Christian minister can be successfully performed without education. The apostles of Christ were at first, men without the benefits of literature, but they were armed with the gift of tongues, the power of miracles, and the visitations of the Holy Ghost. But besides these preternatural endowments, all the learning and philosophy of the ancients were united in St. Paul, who was called into the Christian church by a miraculous interposition. His writings display the most powerful talent, and he has even condescended to refer to some of the great classical authors of antiquity.—His eloquence was of Demosthenian energy; and to his intellectual cultivation must be ascribed, to a certain extent, the vast consequences that resulted from his labours in the cause of Christianity.

An able divine ought to understand the original languages in which the inspired writers promulgated our religion. And it would be well if he extended his acquisitions to the other radical languages of the eastern hemisphere. His acquaintance with literature and science ought to be extensive and profound; and he should be deeply read in moral philosophy, metaphysics, and theology. He should also be master of all the points of polemic discussion, and be prepared not only to defend Christianity against the assaults of scepticism and infidelity, but to vindicate his particular creed against the objections of opposing sects. In order to attain this intellectual eminence, so becoming an ambassador of heaven and a minister of the Most High God, he must pass through all the Seminars of Education, from the rudimentary school to the university, and devote year after year to the attainment of pulpit eloquence, and the acquisition of theological knowledge.

How are these great blessings to be acquired?—By the union of the friends of religion in the education of a Christian ministry—by inducing our youth to devote themselves to the altars of God—and by dispensing the benefits of gratuitous instruction to the favourites of piety and genius, wherever to be found. And let it be understood that the interests of good government as well as of religion, are seriously affected by the want of religious instructors. Thousands of places are now destitute of Christian ministers; and the evils are felt not only in religious privations, but in the prevalence of practices incompatible with the public welfare. Wherever a good and able divine is settled, he will acquire the love, the confidence, and the respect of his congregation. His influence will be felt in all their conduct, and a commerce of benefit and gratitude will be established, which will reach the sources of the noblest virtues, and exercise the most powerful control over the whole field of human action.

The aspect of the world is replete with wonderful indications. Within the memory and observation of many of us, the most extraordinary events, from the American revolution to the present period, have occurred. A new power, unknown to the ancients, has risen up to direct the energies and to superintend the destinies of mankind. Its authority is unlimited, its progress irresistible, and its force irrepressible. It derives its existence from the lights of Christianity, the invention of printing, and the diffusion of education. It governs the monarch on the throne, as well as the peasant in the cottage. Need I say—the power of public opinion—which influences all the operations, and is felt in all the ramifications of society.

This power, in order to be beneficial, ought to be predicated on just and proper grounds. It ought to be directed by piety and knowledge.—Monitorial education, Sunday Schools, and Bible Societies, are the great levers which must raise public opinion to its proper elevation; and when reinforced and impelled into activity. By the ministrations of a virtuous and enlightened clergy, then the cause of liberty, order, and good government, will be established on a firm basis, and the prospects of blessedness in another and a bet-

ter world, will brighten the gloom of seclusion, alleviate the burthen of affliction, and solace the hour of death.

Such are the objects and such the tendencies of this institution; and recommended as it is by all the considerations, which ought to operate on the man, the patriot, and the Christian, I feel happy on this occasion to offer my humble mite for its support, and to raise my feeble voice in its favour.

REV. DR. GRIFFIN'S SPEECH, Before the American Jews Society, in New-York, May 14th, 1824.

Mr. President—In rising to speak on this occasion, I find myself on new ground. Hitherto, in pleading the cause of charity, I have always stood in the court of the Gentiles—now I seem to be brought into the inner temple. The shades of departed ages rise before me, and I seem to stand in the presence of Abraham, and Moses, and David. I am powerfully reminded of what we owe to a long train of illustrious Jews, for the word of God, and for prayers which have stood connected with our salvation, and that of our parents and children. Who but Jews preserved and transmitted to us the treasures of the Old Testament? Who but Jews first brought the Gospel to our Gentile ancestors? And of the Jews, "as concerning the flesh, Christ came, who is over all, God blessed forever." All this they have done, "and their debtors" we are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. I know they are stained with the impurity of the judgment-hall cleaves to them. I know that they are the children of those who killed the Lord of the prophets, and will contemptuously spit on the ground whenever his name is mentioned. But it is not for us to avenge the wrongs of Christ. It were better to lay our hands on our mouths for what we have done. If to God they are still "beloved for the fathers' sakes," they may well be to us.

But why single out the Jews, you say, since the proper object of gospel charity is men? Because God has singled them out. Why have they been kept distinct, by a wonderful providence, for so many ages, but that they might one day become the object of distinct attention to the church?—What other ancient nation, torn from its own bed, can now be traced? Who can distinguish the descendants of the Philistines, or Ammonites, or Carthaginians, or Romans?—They are all swallowed up like drops in the ocean. The Jews too have been cast into the ocean of nations—an ocean agitated with tempests; yet they have not mixed with the waters, but have sunk degradedly to the bottom, and there have been kept distinct, like pearls in the caverns of the sea. Though dispersed more than any people—though crushed, and trodden down, and pressed by every motive of present interest to lose their distinction in the common mass of mankind, they have adhered to their superstition with a pertinacity never before equalled. Through trials and sufferings enough to shame and confound Christians, they have adhered to a form of religion in the absence of every religious feeling. Like the bush of Moses, always on fire but not consumed, they still live a distinct people to be a monument of wrath—they still live a distinct people to answer the great designs of mercy.

Their restoration as a distinct nation to the bosom of the church and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of mankind. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity than a thousand volumes of arguments. The lectures which they will preach from Mount Zion will be more efficacious than the sermons of half the Gentile world. Even in this view the moral influence gained by their restoration will be cheaply purchased by ten times the sum expended on Gentile missions up to that day. But this is only the beginning. They are destined to be the occasion of the downfall of the Mahometan power, in a manner so signal as to convince many nations, and to change the remnant of the Mussulman armies into zealous instruments of converting the world.

Most of these points are very clearly and circumstantially stated by the prophet Ezekiel, (ch. 38 and 39.) "In the latter days," (I quote his words) after the land of Israel shall have been "always waste," and after the final return of the Jews, rich in "silver and gold," in "cattle and goods," and while they are dwelling in "unwalled villages," (all which clearly distinguish the event from the return from Babylon;) at that time, "Gog," (the Scythian,) "the chief prince of Meshech and Tubal," (that is the lord of Greece) who dwells to the north of Judea, and owns the islands of the sea; this power, drawing in its train the very nations which compose the Turkish empire in Asia and Africa, and leagued also with Persia, (combining thus the strength of the Mahometan world;) this power, urged on by anticipations of immense spoil, will precipitate an innumerable army of cavalry upon the land of Israel. But there they shall fall by pestilence, and by weapons turned against each other, and by rain, and hail, and fire from heaven, until but a "sixth part" are left. And the Jews shall be employed "seven months" in burying the dead in the valley stretched out on the Mediterranean, while the broken weapons and carriages of the enemy will serve them for fire wood "seven years." By this wonderful interposition, all Israel shall be finally convinced and converted to God; "all the men upon the face of the earth shall shake at" his "presence;" and "many nations" shall be made to know that he is the Lord.

The same events, with some additional circumstances, are noticed by other prophets. Zechariah (Ch. 14.) says, that all nations shall be gathered against Jerusalem, and shall take it, and carry half of the people into temporary captivity; that God will then exhibit himself in some extraordinary manner on Mount Olivet, and smite the enemy with pestilence, and turn their swords against each other; and that all who escape shall be converted into his zealous worshippers. Isaiah (lxvi. 15-24.) tells us that in the day when God shall restore Jerusalem, he shall gather all nations to see his glory, and shall plead with all flesh by fire and sword, and shall destroy many; that some of those who escape shall go forth as missionaries through the countries on each side of the Mediterranean, and beyond the seas, to declare his glory among the Gentiles; while others of them shall go to the dispersed of Israel, and bring them home over land, "upon horses and in chariots, and in litters, and upon mules, and upon swift beasts;" that all men shall be converted to the worship of God, and Israel shall no more be forsaken. Daniel, too, (xi. 36-45, & xii.) after noticing the establishment of the Turkish dominion in the holy land, looks forward to the time when the Turk, alarmed by "tidings out of the

east," (respecting the return of the Jews, no doubt) "shall go forth with great fury to destroy," and shall invade the holy land, and there "shall come to his end." He tells us that it will be "a time of trouble, such as never was since there was a nation;" that the Prince of Israel will fight for his people; that with this conflict will terminate the 1260 years of trouble; that "many shall run to and fro, and knowledge shall be increased;" that they shall "turn many to righteousness;" that after the close of 1260 years, another period shall elapse of 30 years, (probably employed in gathering the rest of the Jews and the ten tribes,) and another of forty-five years, (probably taken up in completing the conversion of the Gentiles,) and then comes the full splendor of the millennial day. If then you would hasten the conversion of the world, urge forward the restoration of the Jews.

The close of the 1260 years terminates the apostasy in the west, as well as that in the east, (Rev. xii. 6.) & Faber has shown that the Romish church and the Mahometan power will expire at the same time. That course of things in Europe which is gradually tending to the catastrophe in the west, is one amidst all its varieties. Different parts of this series will be developed in succession; but the first new event marked in prophecy, will be, I think, the restoration of the Jews. The world are waiting for this. Nothing can be done till it is accomplished. The course of things must stop if it be delayed beyond its time. And the time is near, much nearer perhaps than we imagine. According to Faber it cannot be more than forty years distant, and not much above twenty, if the 1260 years are Chaldaic. And it may be much nearer. I know of nothing in prophecy that would be contradicted by it should it come to-morrow. The motions in Europe in favor of the Jews, indicate that the time is fast approaching. The prejudices of the Jews themselves are giving way, and an expectation seems to be spread among them that the time of their deliverance is at hand.

Grudge not the expense of their restoration. It is the most economical course you can take. For when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom and of the Turkish empire would accompany them home. Fast property, for the most part, they have none. They are strangers in every land. Their eyes are ever towards their own Canaan. They are always ready for their journey. Load your ships of Tarshish, spread your sails, and bear out to sea a richer cargo than ever floated the Atlantic. I hear a voice from heaven, saying, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." And as the sacred fleet comes in through the Mediterranean with the flight of a bird, an eye perched on Mount Zion, describes the "sail-broad vans" like a white cloud in the horizon, and a voice inquires, "who are these that fly as a cloud and as the doves to their windows?" (Isa. lx. 8, 9.)—This seems to have been the very picture in the Prophet's eye. Aye, as doves to their windows. When the poor feathered wanderers are overtaken by the tempest, or pursued by ravenous birds, how precious do these refugees appear; how earnestly do they long after the sheltering cabin. With far greater desire will "this nation scattered and peeled," this nation "meted out and trodden down," this nation which every hand has plucked and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest. When fleeing from a world in arms, from hard-hearted fate, from frowns and injuries, and insults, how will they look forward to the valleys and gleens of Canaan, as so many widows of a dove, a home after all their wanderings, a rest after all their toils, a shelter from all their dangers.

And while they are waiting for the portals of Palestine to open, shall not this interesting people find an asylum with us? Let there be one spot where they shall receive the kindness due even to brutes. The injustice and cruelty which they have experienced from baptised nations are an everlasting blot on the Christian world. Although in this unbroken course of persecution and scorn the nominal followers of Christ have been executing the divine sentence, yet, like Nebuchadnezzar, their heart meant not so; and this abuse from the Christian world has served only to prejudice the Jews still more against Christianity, and with a thicker "drop serene" to quench "their orbs." Proscribed and hunted in Europe, and Asia, and Africa, they want, in these ends of the earth, an asylum, where, under kinder treatment, their hearts may be won to Christianity, and where, with an unfurled mind, they may examine its claims; where they may cultivate the sciences, and raise up able and learned missionaries to send to their brethren throughout the world. Without being brought together into one peaceful community, to learn the arts of life, the science of legislation, and the maxims of political wisdom, how are that depressed people ever to become prepared to conduct their own civil and political concerns, and all the interests of a separate nation? And where in all the world should this asylum be found but in this land of freedom, this last retreat of liberty, known thro' the earth as the asylum of the oppressed? We have given a refuge to the oppressed of all other nations, now at last let us open our doors to the most oppressed of all, to those from whom we received the records of salvation, who have the blood of Abraham and David in their veins, and who in all their wanderings occupy so much of the care of heaven. It will be an honour to our country to have it told through the world, that when no other region on earth would receive the ancient people of God, they found a refuge in the tranquil shades of America. And of all places this is the most fitted. Take them home, imbue them with the spirit of your own institutions, and then send them back to kindle up the light of liberty in Asia, and to break the rayless night of despotism which now broods over one entire quarter of the globe. It is what we owe to the sacred cause of liberty by which we ourselves have been lifted to heaven. It is only a reasonable tax for our birthright.

I love to trace the obscure glances cast at America from the Mount of Vision, as though from a consciousness of the future relationship between this undiscovered land and Asia. Thus David: "If I take the wings of the morning and dwell in the uttermost parts of the west." Thus Malachi: "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering." And since the Hebrews gave the name of islands to all countries over sea, perhaps I may add the words already quoted from Isaiah: "Surely the isles shall wait for me;" that is, to bring my family home. Let America from her western hills reflect back the morning light which she received from Asia, and thus explain why the eyes of eastern seers went before Columbus to this distant land.

Doubtless the projected establishment ought to be regulated with extreme caution, and watched over with unceasing vigilance. It is not as its enemies would represent, to pamper indolence

and hypocrisy. It ought soon to be made to support itself, except so far as respects the education of missionaries, and perhaps, while the colony is small, the partial maintenance of a minister. The expense of the passage from Europe should be provided for there. The establishment will not long be wanted for the Jews; but while it is wanted, it will probably do good enough to outweigh a million times the value of the property, and afterwards it may be sold to transport the colonists to Palestine, or be disposed of in aid of some other charity.

In this artless manner I have spread the case before you. It is enough that it stands forth in its own native form. It needs not the aid of eloquence. I will make but one appeal: if ever you heard of the self-denials and prayers of Abraham for you—if ever you were refreshed by the warblings of David's harp—if ever the labours of an Isaiah for the Gentile Church, came into mind, if ever the toils and sufferings of Peter, and Paul, and John, or the sorrows of Jesus of Nazareth; if by the prayers of Abraham, by the melodies of David, by the toils of Apostles, and by the sufferings of Christ, I beseech you have compassion on their brethren.

MISSIONARY.

AMERICAN JEWS SOCIETY.

The following abstract of the Report of the American Society for meliorating the condition of the Jews, read at their meeting on the 14th inst. in New-York, was prepared by the Secretary.

After some notices of the distribution of the last annual report, and the appointment of an agent to superintend the publication of a monthly sheet, and conduct the correspondence with auxiliary societies—the report stated, that after exploring several large tracts of land, which had been offered as the site of a contemplated settlement, for converted Jews, the Board found them either too remote from the city of New York, or too unhealthy, or too expensive to answer the purpose; and had accordingly abandoned the idea of purchasing 15 or 20,000 acres, as contemplated the last year.

The money belonging to the Society, have been invested in the public stock, for the purpose of security and accumulation, until they shall be needed for the purchase of real estate for the use of the Jewish converts to Christianity.

The agency of the Rev. Mr. Frey, to the South, the last season, resulted in the formation of fifty one Auxiliary Societies, and the receipt into the Treasury of \$4,000, deducting his bill of expenses which was found to be reasonable and correct; and on the invitation of members of the Synod of South-Carolina and Georgia, he is now engaged in another agency, which promises to result in considerable additions to the funds of the Society.

The Report announced the plan of the contemplated settlement for Jewish converts; and by a course of reasoning as well as extracts from foreign correspondence, justified some of the distinguished features of this plan; particularly that which contemplates agricultural employments, and the limiting of theological instruction to the settlement.

Reference was made to the fact, that no nation was ever more attached to agriculture than the Jews in Palestine; and the reason of their present aversion to it, and their preference to commerce, particularly the retail trade, was assigned to be, that in their dispersion, they have almost everywhere been denied the privilege of acquiring and cultivating land.

[The plan of this settlement is given in the Recorder of February 14.]

The report further stated, that until the land committee procure a suitable location for the contemplated settlement, the Board have hired a large mansion and three acres of land, three miles from New-York, as a place of reception for such Jews as may, from time to time, come to this country, where accommodation will be provided for them as one family; and whence, at their option, they may locate on the agricultural establishment or engage elsewhere under the auspices of the Board.

The report announced the arrival, in New-York, from Germany, of Mr. Simon and his wife, and Mr. F. G. Primmer, and Mr. E. Zaidig; that Messrs. Simon, Primmer, and Zaidig are converts from Judaism; that Mrs. Simon is a Scottish lady devoted to the temporal and spiritual interests of the Jews, and that herself and husband have come to their own pecuniary resources, to co-operate with the American Society, for meliorating the condition of the Jews.

The Board have now under consideration, the subject of a mission of a suitable person, or persons, to Europe, to act as missionaries to the Jews, and agents to make known the objects and views of the Society; and to make arrangements which may prevent the imposition upon the Society, of unworthy emigrants.

There are 2000 copies of "Israel's Advocate," distributed among the auxiliary societies and individual subscribers; 72 new auxiliary societies have been organized during the last year; and there are in all 213 auxiliaries; and nearly \$8,000 have been during that time received into Treasury.

The report concluded with a statement of the encouragements and obligations of the American churches in this country; that the object admits, and has already secured the confidence and co-operation of most of the religious denominations; and that the society should persevere in their plans for meliorating the condition of the Jews.

The encouragements were, that an unusual excitement now exists on this subject in the church—there exists a spirit of enquiry among the Jews themselves. But the highest source of encouragement was stated to be the promises of the Book of God, relating to the restoration of Israel. The obligations urged were, the fact of the Jews having been faithful depositaries of divine truth, and having transmitted it down to us, pure and uncorrupted; and that they were entitled to reparation for the wrongs they had received at the hands of Christians. Here allusion was made to their sufferings in Germany, France, Italy, Spain, Portugal and England; and to the fact, that all the nations which have oppressed them, have been punished for it. And the American people were urged to sympathize with the Jews, and to endeavour to assist them in their emancipation from the intolerance of the old world; to restore them to those virtues and talents which generally follow in the train of liberty; and especially to those privileges and hopes which are connected with the saving influence of the Gospel of the Grace of God our Saviour.

[N. Y. Ob.]

TUSCARORA CONVERTS.

At the meeting of the United Foreign Missionary Society on Wednesday last, Mr. Z. Lewis read a letter from the Rev. Mr. Harris, missionary among the Tuscarora Indians, dated Buffalo, April 29th, 1824, communicating the interesting intelligence that two of the Chiefs of that tribe had recently been admitted into the church. Their names are, John Pollard, a very influential chief, 50 years of age, and Henry Two Guns, also a chief, younger, but very industrious, and of respectable standing. They both appear to be humble and sincere Christians.

On addressing some of the questions usually put to candidates on such occasions, to Capt. Pollard, says Mr. Harris, "he arose and returned for substance the following reply:—A Brother—Since you have thought proper to invite me to become numbered in the family of Christ, and have asked me these solemn questions, I shall make my answer in a few words. It is a fact, not to be denied, that in my younger days, I have lived in total darkness—in a state of ignorance and sin; and although I have kept myself from many of those vices which have ruined many of my people; still I have to acknowledge that I am a great sinner

in the sight of God. But now, as I have learned a little of the Gospel, and have heard of the wonderful love of Jesus Christ, in dying for the sins of mankind, I should be worse than a brute, if my heart should not repent, and place its trust in his death alone. I know there are some of my nation who turn their back against the Son of God, and despise his Gospel—and they are displeased with us because we are determined to hold fast to the truth. As to myself, I will only say, that if my "heart's blood" be necessary to atone for the crime I have committed in departing from the paths of ignorance and sin, let it flow freely. Let them take vengeance upon me in the presence of my family—in open day. I shall make no resistance, since I shall die in the cause of God."

"This was spoken with so much feeling, as nearly drew tears from all present, and was truly characteristic of the Indian orator, softened by the humanity of the Christian."

[N. Y. Ob.]

COMMUNICATIONS.

The following valuable communication was received too late for insertion last week.

For the Boston Recorder.

THE SABBATH.

Mr. WILLIS.—When I wrote the remarks which appeared in the Recorder of April 10, it was my hope that some more able writer, whose views coincided with my own, would have followed up the subject; but as no one has seen fit to reply to the candid remarks of HIERONYMUS, (see Recorder page 66) I hope to be excused from the charge of forwardness, if I make the attempt. I feel that the subject is of a very delicate nature, as it involves in it, the conduct of a class of men who stand on conspicuous ground, and whose characters and feelings I would treat with the greatest respect. Still, as it is admitted that the practice alluded to, "very extensively prevails,"—and as I know it is one which a large portion of Christians wish to see discontinued, I feel compelled to make a few additional remarks; and I hope to do it in the spirit of meekness and Christian love; entreating our beloved Elders that they be careful to maintain a good report, not only with their brethren, but "with those who are without."

It is asked, why we "suffer sin on a brother,"—and if "there are none of our churches, where there is piety enough, to remonstrate against the practice of ministers' travelling on the Sabbath."

It must be confessed, and I suppose my brother H. will readily admit, that the discipline of the churches generally, is at the present day, in a low state. In addition to this melancholy fact, it may be stated, that there is usually, if not always, a reluctance—a backwardness on the part of the brethren to bring into view, what they may consider the faults of their ministers. They consider it very important that the influence of ministers, should be kept up as possible.—They esteem and love them as their spiritual guides, and it is painful even to think that their practice is wrong; much more to deal with them as offenders.—There is too, a solemnity in the subject, which is calculated to awe the mind. To impeach the conduct of an Elder—an ambassador of Christ; of one "who has spoken to us the word of God;"—"who watches for our souls;"—and whose faith we are to follow," is no small thing.—For these reasons, and others which might be mentioned, a spirit of forbearance prevails—sometimes, no doubt, even to a fault. And it is perhaps, an infelicity, which generally attends the ministerial office, that they do not enjoy the benefit of free Christian admonition and reproof as others do.—But I do not admit that the brethren, "never open their lips to their Pastors on the subject of the grievances" alluded to. Much pains have been taken in some places, to break up the practice complained of, and if I am not misinformed, some ministers have been openly reproved by Tything-men when acting in their official capacity; others have been often entreated with tenderness, in a more private manner. It is within my personal knowledge, that a Society, formed a few years since for the suppression of vice, sent a respectable committee to six or eight ministers in the region where the Society was located, and entreated them to abstain from the practice of travelling on the Sabbath, alleging that this practice tended much to impede their operations in the cause of reformation of morals.—And (if so humble an instrument may be mentioned) it is the design of the writer of these remarks, to press the subject on his brethren, as well as on ministers themselves, and thereby lend his feeble aid that something may be done to remove this prevailing evil.

As to the influence which the example of ministers has on the irreligion, I must ask leave to differ from my brother H. It is true, they are fond of excuses and apologies for their sins,—and often discover their hardness of heart, in referring to the conduct of professors of religion. But is there no danger of their stumbling over the real faults of professors into eternal ruin? Is there nothing in the practice which I am contending against, which not only gives occasion to irreligion, but tends to break the divine law, but which has a direct tendency to tempt them to do it?—When they see their ministers travelling on the holy Sabbath, in the business of their calling, with no other plea (as is often the case) but mere convenience, will not these irreligious people be tempted by this very circumstance, to engage in unlawful labor and recreation? Or will they not, to say the least, feel much less restraint on their minds? And will not the influence of this example ward off all the kind reproof, which ministers and others may be disposed to give them.

But there are other classes of persons in the community beside those who are grossly irreligious, to be affected by this example. There are conscientious people, who are influenced very much by the example of ministers and other Christian professors,—especially in cases of doubt and difficulty. Their faithful consciences complain of this, and the other practice, in which they are prone to indulge themselves, and they are troubled. But when they compare their conduct, with the practice of ministers travelling on the Sabbath, they see no greater departure from the letter of the law in one case, than in the other, and thus their doubts are removed.—And there is still a greater difficulty in reconciling this practice of ministers, with the instructions we are daily giving to our children, who are especially taught to reverence and respect their ministers, and who are apt to look up to them as oracles, and a pattern to walk by.—And it is in vain that children are taught from the pulpit; in the family, and at the Sabbath School to "remember the Sabbath day and keep it holy," while they see their ministers riding on that sacred day, and so frequently too, as to destroy all plea of necessity. The nice distinctions which satisfy the minds of ministers, are not so easily comprehended by the children of their flock, nor are they always seen with clearness, even by the parents themselves.—We wish our ministers to take us all, both parents and children by the hand, and say to us, in the language of the apostle, "Those things, which ye have both learned and received, and heard and seen in me, do." But will they invite their people to follow their example, when they travel on the Sabbath?

But we are told, that ministers "go on the business of the King of kings." And does this indeed, absolve them from the obligation of keeping the Sabbath? Does not this plea, savour too much of the one relating to the other command, which is reprobated by our Savior, Matt. vi, 5, 6.—Does not the King of kings—the Creator of the world condescend to represent himself as resting on the seventh day from all his works? Does he not enforce his command respecting the Sabbath by this very circumstance? And does he require his business to be done in a way which breaks in upon the rest of the holy Sabbath? If ministers "go on an errand of mercy,"—to win souls to Christ

and "not to advance their own interests," why could they not go on Saturday and return on Monday. This sacrifice might cost them some self-denial, but would be on that account more acceptable to their divine Master. If the apostle could give up lawful things, cannot ministers give up doubtful ones.—The end does not always justify the means.

But I am required to show, that the practice complained of, involves in it a violation of the moral law. I will then oppose to this practice the express words of the divine law. "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle."—Now I presume my brother H. will not pretend that this law, or any part of it has been repealed. Let me then call upon him, as an exponent of the law, and as a minister of the gospel, to point out the chapter and verse, where it is so explained, as to admit the practice he would advocate. To avoid prolixity, I will confine my inquiry to a single point. Where is the place in Scripture, which abrogates that part of the law which relates to beasts? As the law stands, "the gentle sounds of compassion are beautifully mingled with the thunders of Sinai." How delightful to behold the Maker of the Universe regardful of the comfort of the lower order of his creatures—even those that were made for the service of man, and providing a positive law for their refreshment and repose.—The faithful animal has his Sabbath of rest allotted him by his Creator, which he has undisturbed right to enjoy, under the protection of religion. And where is the authority to divest him of this right? The Savior admits that he may be loosed and led to water, but where does he permit him to be burdened and harnessed on the Sabbath day? Let the Christian minister, who thus breaks in upon the rights and privileges of these faithful and uncomplaining animals, and deprives them of the rest provided for them in the divine law, point us to his authority for so doing.

And, connected with this is another evil. Those persons who keep horses and carriages to let, are by this practice called to unnecessary labour.—They are tempted to violate their consciences, in letting their property for gain on the Sabbath, and if they are serious men, are much disturbed in their devotions by the calls of such customers.—Nor will it help the matter to suppose them irreligious men. If this were true in every case, it would ill become a Christian to countenance and encourage them in iniquity, by willingly affording them the occasion to sin. But they are not all irreligious men, and I have known some of them to complain of it as a severe trial, that their customers would not allow them their desired rest and retirement on the Sabbath, and to give this as a reason for abandoning the business. And hence by the way, is another mode in which ministers have been reproved for the practice in question, viz.: by the reluctance of the laity to let their horses, and in some instances by their absolute refusal to conscientious ground. I allude here to facts which will be well understood by some who will read these remarks. But a word to the wise is sufficient.

There is another evil attending this practice, which I intended to have brought particularly into view, but which can now only be suggested for the consideration of ministers. It is this.—That it tends to deter them from preaching against the sin of sabbath breaking, with that faithfulness and frequency which they otherwise would. I do not say that this is in all cases its certain effect. But I do say, that such is its natural tendency. "Physician heal thyself," is a common retort. It has its influence on parents, when called to correct their children; on professors of religion, when called to reprove their brethren; and I see not why its influence should be less on Christian ministers in the duties of their calling. It has seemed to me, that in proportion as this practice has increased among us, the exertions of ministers to expose and reprove the sin of Sabbath breaking have been diminished. And I do believe that if ministers would preach as plainly and frequently against this sin as their fathers did, they would find their own consciences straitened in regard to this practice of travelling on the Sabbath, which so "extensively prevails."

As to exchanges, I confess it is one of the last things I should have expected would have been laid to the charge of Laymen, that they were even necessary to their frequency. I can only say on this subject, that in the circle where I live, it is a subject of general complaint, that our ministers exchange too often; and it is viewed by many as a serious evil, that, owing to the inconstancy of ministers in their own pulpits, very much of the advantage of their preaching is lost for want of system and connexion.

The foregoing remarks have been made under a deep conviction of the incapacity of the writer to do complete justice to the subject, but at the same time, as he trusts, from a sense of duty, and with a desire to accomplish an object which he believes would advance the interests of the church. If any improper sentiment has been advanced, any undue feeling manifested, or any expression used, which shall tend to wound the feelings of any one of the friends of Christ, let the mantle of charity be cast over it, as an unintentional error.

A LAYMAN.

For the Boston Recorder.

REVIVAL AT SEA

Letter to Rev. Sylvester Holmes, dated New Bedford, 15th May, 1824.

SIR.—At your request, I will attempt to give you an account of the recent revival of religion in the ship Commodore Decatur, during a whaling voyage to the Pacific Ocean.

We sailed from New Bedford with a crew of twenty-one men, including officers, amongst whom was not one serious person. But the Lord, by a surprising effort of his power, has reclaimed, we trust, some of us. Nothing worthy of note occurred during our voyage round Cape Horn, until one of our number fell from the main top-mast overboard, and we saw him no more. He left a wife and family.

This circumstance created some seriousness, but in two or three days it was almost forgotten. We put into the Sandwich Islands to repair the ship. On examination we found that the bottom of the vessel was worn through, and but one quarter of an inch of pine board separated us from eternity. At these Islands, a scene of wickedness commenced which my mind shudders to remember; but I soon found it was a prevailing custom for the Europeans and Americans to have such familiar intercourse with the Natives. We sailed from here on a short cruise, and returned, and sailed again in company with the ship John Adams, belonging to Nantucket. A number of books were borrowed and lent from one vessel to the other. It was at this time I perceived the workings of the Lord upon the mind of Mr. C.—We were still, with this exception, insensible to the calls of God, and seemed to glory in wickedness. Our Sabbath was a day of rest, but not of prayer and thanksgiving. We returned again to the Sandwich Islands. I observed that Mr. C.—was a constant attendant upon the Missionaries, while the rest of us passed away the time in mirth. After leaving the Islands, on our return home, Mr. F.—had a great deal of conversation with Mr. C.—Thus the attention to religion among us was gradual but increasing. Mr. C.—of Dartmouth, steward of the ship, had been some time anxious for the salvation of his soul. He descended into the cabin, but was so much agitated that he returned; again he entered, and again returned; when he entered a third time, the captain mentioned, that if he had any thing to say he might speak. The young man dropped down on his knees, and poured out his soul in prayer before God and man. About this time we began to

have prayer meetings, first in the fore-cabin, then in the cabin, and in fair weather, on the quarter deck. These exercises generally consisted in reading a chapter from the Bible, a short prayer, one of Dr. Burder's Village Sermons, singing to the praise of God one or two of Dr. Watts' Psalms or Hymns, in which our captain would lead us, and a short prayer.

Thus God can be worshipped at sea, as well as on shore; and His goodness is not confined to any particular place, but sinners of every nation may if they will, drink the waters of life freely.

There are six of our number who hope that their hearts have been changed, and that they are created anew in Christ Jesus. There are two remarks that I wish to make, viz.: the effect which our meetings had in suppressing profaneness, which had been carried to a great length on board of the ship, and the peace and quietness with which every thing was performed on board. Orders were given and executed without any improper language; and in fact, old things seem to have passed away, and all things to have become new.

Your real friend,

JOHN W. MANLEY.

BOSTON RECORDER.

SATURDAY, MAY 29, 1824.

Abstract of an Historical Sketch of the Convention of the Congregational Ministers in Massachusetts, published in 1821.

History of the Convention.—The silence of the early historians on this subject, especially of Winthrop and Hubbard, is presumptive evidence, that there was no organized Convention before the year 1680.

The first sermon before the ministers in Convention, was preached by Rev. John Sherman, of Watertown, in 1682. During the succeeding years of calamity, until the deposition of Andros and the revolution in England, in 1689, there is no account of Convention.

From the beginning of the government under the charter of 1692, the Congregational Ministers of Massachusetts practised the holding of a Convention in Boston, on the next day after the general election of councillors. The Governor of the Province, and such councillors as lived in Boston, together with the representatives of the town and the speaker, were invited to dine with the ministers on the day after the Election.

The Convention has been accustomed to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in their behalf, to "manage and cultivate said union and correspondences."

In 1771, the Convention chose a committee, "to maintain a correspondence with our brethren in the Southern Governments; and, in 1792, a committee to consider the proposal of forming a correspondence with the General Presbytery of the Southern States, and General Association of Congregational Ministers in Connecticut."

The Convention has occasionally called the attention of ministers and churches to the principles of their Platform, and given cautions and admonitions against prevalent errors. In 1702, it published "A Seasonable Testimony to the glorious doctrines of grace, at this day many ways undermined in the world." In 1757, it was "recommended by the Convention to the ministers and people throughout the Province, to give themselves to more solemn and devout prayer, and reformation of manners, in this very important crisis of our public affairs." In 1773, it was voted that the state of the churches in this province, with respect to church order and discipline, is such as to require the attention of this Convention.

Before the institution of Bible Societies, which have so wonderfully contributed to the diffusion of the holy Scriptures in our time, the Convention paid particular attention to this most important subject.

An address in 1789, from the Association of ministers in & about Cambridge, relative to licensing, encouraging, or employing candidates for the ministry, induced the printing and publishing of "A Recommendation from the Convention of the Congregational Ministers at Boston, May 26, 1790."

In 1799, the Convention unanimously voted an Address to their brethren of the respective Associations, and the unassociated ministers in this Commonwealth, "recommending to them seriously to consider the alarming prevalence of infidelity and immorality."

In 1802, the Convention published an Address, expressing their sentiments "on the propriety and importance of using the Scriptures in Schools."

In 1804, a motion was made in Convention, to address the Associations of Congregational Ministers on the subject of forming a Convention "for the purpose of agreeing upon a plan of friendly ministerial union, and for establishing a General Association."

After mature deliberation, the question of acceptance was determined in the negative.

On certain questions relating to church order, proposed to the Convention by an Association in 1813, the Convention, learning "that a particular case exists, which gave rise to the questions, and to which the opinion of Convention, if pronounced would in all probability be applied," declined giving a distinct answer.

Where the Convention was accustomed to assemble, in early times does not appear. After the American revolution, the meetings were held in the old Court house; since that time in the new one; about a century since, as we learn from Dr. Mather, a dinner was generously provided for the Convention by the deacons of the united churches in Boston. In 1769, the Convention voted thanks to Dr. Sewall, then in the decline of life, "for his kindness and hospitality in accommodating the Convention for so many years at his house." In 1806, a dinner was provided by a subscription of sundry gentlemen in Boston. More recently, the congregational societies in Boston have provided a liberal entertainment for the Convention.

Objects of Convention.—From the transactions of the Convention it appears, that its design has been, to act in concert, as far as suitable to the ministerial character, in all matters of general con-

cern, respecting the interests of religion, and the order, peace, liberties, and prosperity of the Congregational churches, particularly to assist indigent ministers, their widows and orphan children.

Origin and state of the Fund.—In 1745, a measure was adopted for the establishment of a Fund. It was voted "that the Convention recommend it to the ministers through the Province, that they endeavour that there may be a collection in their several Congregations towards a Fund for the propagation of the Christian religion."

The monies collected by the Convention, appear to have been distributed among indigent ministers until the year 1762.

Of the collection that year, four pounds ten shillings were appropriated to the proposed Fund for ministers' widows and children. This was the commencement of the Convention's Fund.

In this "day of small things," Mr. Judah Monia, a Jew by birth, who had embraced the Christian religion and been baptized at Cambridge, where he lived many years as a Hebrew instructor, died in 1764, leaving most of his estate to this pious charity. On the settlement of the estate, the sum ordered by the Judge of Probate to be paid to the Trustees, 23d May, 1766, was one hundred and eleven pounds, sixteen shillings, and eight pence.

In 1767, the committee, chosen to prepare and offer a plan for a Fund, reported, that the Convention empower a number from themselves to apply in their name to the General Court for an act of incorporation. The commotions soon after excited in the Province by the Stamp Act, and the revolutionary war, sufficiently account for a delay of the execution of the plan of Convention for several years.

In the mean time, the Fund of the Convention received a considerable addition from the estate of the Hon. John Alford, Esq. of Charlestown.

In 1784, the Committee reported a plan, and the form of a Bill for an Act of Incorporation.

Connection between the Convention and the Congregational Charitable Society.—An Act of Incorporation was at length obtained. One article of the Act requires, that all grants, donations, devises and bequests, made to the society, shall be used and improved to the best advantage; and that the annual income shall be applied to the support of such widows and children of deceased congregational ministers, as have been or shall be settled within this Commonwealth, and of widows and children of the President and Professors of the University in Cambridge, as, in the opinion of said corporation, shall be proper objects of the said charity. A meeting was held in the Senate chamber in Boston, 24th May, 1786, & the Society was organized by the choice and qualification of the several officers named in the Act of Incorporation.

The Convention transferred to the Society in trust, 571l. 1s. 7d. From that time to the present, the funds of Convention have been held and improved in the same manner as the Society's stock; and an annual account is rendered to the Convention of their exact state. In 1820, the amount of the fund was \$5524, 83.

The Convention has, of late years, added to the annual collection, after the Convention Sermon, for immediate distribution, \$300; and the contribution at the annual collection has been from 300 to 600 dollars. The Massachusetts Congregational Charitable Society, have of late annually voted \$300, to be added to the collection. The Society has paid from its own funds, to widows and orphans, \$3875.

The Convention embraced all the congregational ministers in the Commonwealth, including the District of Maine, until the formation of Maine into a separate State, in 1820. On the 18th of January a respectable number of Ministers in Maine, assembled and formed themselves into a Convention on the same broad basis, on which the Convention in Massachusetts is established.

Besides other less, but valuable donations, the Society have recorded the following:

John Winslow, Esq. of Dunstable, "towards a perpetual fund,"	\$666 66
Hon. Thomas Russell,	666 66
Joseph Barrell, Esq.	400
Miss Anna Cabot Lowell, beside \$5000, in trust for this and other purposes	1000
John Derby, Esq. a legacy	1000
Subscriptions procured by Samuel Eliot, Esq. upwards of	4000
Mrs. Lowell, widow of the late Judge L. 2400	
Samuel Eliot, Esq. a legacy	3000
Joseph Coolidge, Esq. a legacy	500

MEDICAL SCHOOL IN BOSTON, AND THE MASSACHUSETTS GENERAL HOSPITAL.

The edifice of the Medical College, which belongs to Harvard University, was erected, in Boston, in 1815; and the corner-stone of the General Hospital, which belongs to a separate corporation, was laid in 1818. The former building, which is situated in Mason Street, near the Mall, is of brick 88 feet in length and 43 in breadth. Its figure is oblong, and it is surmounted by a dome with a sky light and balustrade. The apartments on the first floor, are a spacious medical lecture room, a chemical lecture room, a chemical laboratory, and a library room;—on the second floor, the anatomical theatre, a large and small dissecting room, and a room for the anatomical museum. The building is heated by a furnace in the cellar, and supplied with water by a forcing pump from a cistern in the roof.

In this building are contained a thousand specimens of anatomical preparations; the chemical apparatus; the apparatus and specimens used in the lectures on midwifery and materia medica; & the medical library, containing about 3000 volumes. A building is soon to be erected, adjacent to the College to receive the Linnean cabinet, an extensive collection of objects in natural history, which has lately become the property of Harvard University.

The medical lectures commence, on the 3d Wednesday in September. The Lecturers are Dr. Warren in Anatomy and Surgery; Dr. Gorham in Chemistry; Dr. Channing in Midwifery and Medical Jurisprudence; Dr. Bigelow in Materia Medica; Dr. Jackson in the Theory and Practice of Physic. The expense of the course is \$70. The students are admitted gratuitously to the operations in the Hospital.

The Massachusetts General Hospital has received within a few years from the charity of individuals more than three hundred thousand dollars; of which one hundred thousand was the legacy of John McLean, Esq. of Boston. The Ed-

is situated in the western part of the city on the Charles River. It is 168 feet in length and 58 in the greatest breadth, having a portico of eight Ionic columns. The columns and the body of the building are of Chelmsford granite. In the center of the building are the rooms appropriated to the officers. Above them, is the operating theatre, lighted from the dome. Beneath the kitchen, bath room, &c. The stair case and floorings of the entire are of stone. The whole house is heated by a furnace in the cellar, and supplied with water from a cistern in the roof. Various modern improvements conducive to cleanliness & comfort are introduced throughout the building. The beds for the accommodation of the sick, in the rooms of the wings are about one hundred. The two-fold object of relieving the sick and of giving instruction to medical students is secured. The important surgical operations performed since Sept. 1821 are seventy nine; of which eleven were for cataract. The cases here mentioned include only the most difficult and important. The number of surgical cases the last year was a hundred and one; of which only two resulted in death, and these from the violence of injuries received before admission. It is obvious, that the privilege of gratuitous admission to so extensive a course of medical and surgical practice, is an advantage not usually attainable in medical schools, and one of the highest which can be offered during the period of preparation for the medical profession. Two prizes of \$50 each are regularly offered, and awarded to the students for the best medical dissertations, by a committee of the University; and a society, possessing a valuable library meet regularly for discussion and mutual improvement. To those who wish to be prepared in the best manner to receive the benefits of the medical school, a summer's residence at Cambridge is recommended by the Teachers, before entering on the course in the autumn. The expense of board to medical students in Boston is generally \$3. The number of medical students, on the Catalogue for 1823 and 1824 is 101.

NORTH WESTERN BRANCH OF THE AMERICAN EDUCATION SOCIETY.
The Society held its fourth annual meeting, at Middlebury, Vt. Jan. 14. The Rev. Mr. Peters of Bennington preached from 2 Tim. ii, 2. After the sermon the Report was read, in which the Directors state, that during the year two only have been added to the list of the Society's Beneficiaries, while two have finished their classical education, and a third, a young man of good mind and elevated christian character has died. The number of Beneficiaries assisted by the Society since its formation, is more than forty. The monies received into the Treasury, since the last annual meeting, are less than the sums received during the preceding year; and although the number of Beneficiaries has been diminished, embarrassments as heretofore have attended the operations of the society. When the regular applications were made in October, the Treasury was nearly exhausted. The Executive Committee were accordingly obliged to curtail the sum usually granted; and in some cases to defer making any grant, till by special exertion the Treasury could be replenished.

The Directors however, notwithstanding the embarrassments, derive encouragement from the fact, that Education Societies, not only have a tendency to supply the church with able and faithful ministers, but because the young men under the patronage of these Societies are not inactive while engaged in procuring an education. Most of them teach a school for three months in each year, and they are not unfrequently instruments of revivals in the districts where they teach. The Directors, also, urge some considerations peculiarly calculated to encourage exertion in the region where the Society is located. Proper subjects for this charity are more numerous there, than in most parts of the country. The state of Vermont, & especially the portion of it embraced by this Society, has been frequently blessed with powerful Revivals of Religion; by which many have been led to desire the work of the ministry, who cannot obtain a suitable education without assistance. The spirit of enterprise, too, characteristic of the inhabitants, in that part of the New England, and the fact that Warren and Learned and Parsons were educated there, are mentioned as motives to perseverance. The moderate expense of an education, at the excellent Academies in the State, four of which at least, are taught by permanent instructors of established literary and religious character, is urged as another reason in favour of continued exertion. None of the Beneficiaries have received more than \$15 a quarter, while some have been enabled to pursue their studies with much less assistance. At most of the Academies, the Directors believe board may be obtained at \$1 a week, and tuition at \$3 a quarter. To these inducements to activity & perseverance is added the union of religious sentiment and benevolent feeling, which that region of country displays. What is done for the cause is said to be generally done with a willing mind and a cheerful heart. The support given to the Society, amounting in four years, to \$4500, is thought to furnish evidence both of the ability and disposition of christians, on whose liberality the Society depends. The Report, in conclusion, urges all classes to increased exertion.

It appears by the Treasurer's account, that \$170 were in the Treasury at the close of the last year, and since that time, that \$850 have been received; of this sum \$864 have been paid to the order of the Executive Committee, and \$156 remain in the Treasury.

The principal officers are His Excellency Richard Skinner, President. William Page Esq. Secretary; Ira Stewart, Treasurer. Rev. Joshua Bates, Rev. Thomas A. Merrill and Rev. Daniel Haskell, Executive Committee.

The number of persons who have been made life members, by the payment of ten dollars each, is more than 160. The number of towns, which have contributed cash in aid of the Society's funds, during the last year, is thirty three; the number, which have contributed clothing is nineteen.

The Treasurer of the American Bible Society acknowledges the receipt of \$5,886 in April last.

PRESBYTERIAN EDUCATION SOCIETY.

The Sixth Report, which was read, at the annual meeting May 13th, states, that the number of Auxiliary Societies, at the date of the last Report, was seven, and the number of Executive Committees, sixteen. To these three have been added, in the course of the year. The executive committee of New York report, that they have assisted seventeen young men the past year. The Executive Committee of Long Island, that they have distributed \$165 to those young men under their care. The Executive Committee of Morris and Essex have received, since their last report, \$220, and have distributed to six young men \$351, besides clothing to the students in Bloomfield Academy. The Executive Committee of the County of Orange have received \$78, and have expended \$71. They have one Beneficiary. The Education Society of Catskill has assisted, since its formation, six young men, four of whom are now in the ministry. The Executive Committee of the Northern Associated Presbytery have expended since their last report \$267, and have now in their Treasury \$77. Their present number of Beneficiaries is four. The Executive Committee of Columbia have expended fifty dollars for the support of one Beneficiary. The Executive Committee of Chenango have one Beneficiary, and hope soon to receive several others. The Executive Committee of Onondaga report, that only two, out of five Beneficiaries remain under their care. Two have withdrawn to be supported by other societies, and one is dead.

The Western Education Society has directed its attention to the erection of a Boarding House, in the vicinity of Hamilton College, which will accommodate fifty students. The number of Beneficiaries under its care in December was twenty-four. The receipts, during the year were \$1029 in cash, and \$2212 in lumber, provisions and other articles.

The Executive Committee of Geneva has one Beneficiary under its care, who is supported by a Female Society in Geneva. The Executive Committee of Ontario have under their care a number of pious and promising young men, who have an ardent desire to become preachers of the Gospel, and are willing to submit to any hardships to accomplish their object; but the committee are unable to render them the requisite aid. Two, out of six of their Beneficiaries have withdrawn from the patronage of the Society. The Executive Committee of Crawford County report, that the Association connected with their body have contributed in money and produce \$98. They have no Beneficiary. The Education Society of Grand River Ohio, have received about \$100, and have expended about \$80. The Directors communicate the intelligence, that the Presbyteries of Grand River and Portage, at a joint meeting, in May, 1822, took the necessary measures for the establishment of a Classical and Theological Seminary, to be located in the North Eastern part of the State of Ohio.

The Executive Committee of East Tennessee have received in provisions, boarding, and tuition, \$792. The greater part of the above receipts were expended upon fifteen young men, in the South Western Theological Seminary, at Knoxville. The whole number of Beneficiaries, under the care of the committee, is nineteen. There are, also, four who have been approved, as candidates for charity, and several others, who will probably apply soon, but "without double the help from abroad," the Committee say "we know not how we can meet the necessities of those to whom we are already engaged."

The Executive Committees of Philadelphia, Genesee, Cayuga, Bath or West Tennessee had, under their care, according to the last reports transmitted from them, seventeen Beneficiaries. Sixteen of the above Executive Committees, have under their care 36 Beneficiaries. Ten of them have received more than five thousand dollars. It is supposed in the Report, that the whole number of Beneficiaries is 103, and the whole amount of receipts more than \$7000. "In concluding their report, the Board would express their devout gratitude to God for his continued smiles upon the society. They would also rejoice in the prosperity of similar associations in every part of our country. Scarcely ten years have elapsed since the formation of the first Education Society in the United States. In this short period more than seven hundred young men have been assisted in obtaining an education for the ministry. A considerable portion of this number are now at our schools and colleges in the different stages of education, but in a short time, with a few exceptions, they will all have entered on the great work to which their lives are consecrated. When we think of seven hundred young men fitted by a course of laborious study, to exert a powerful and happy influence on the character of our country—seven hundred young men selected for their talents as well as their piety, added to the number of liberally educated clergymen—seven hundred faithful pastors employed every week and every day in instructing the ignorant, in consoling the afflicted, in counselling the young, in reproving the vicious, in awakening the careless, and in directing and animating the efforts of the virtuous—seven hundred young men deeply imbued with the benevolent spirit of the age in which we live, scattered over every part of the United States, and lending their active influence to the cause of Bible Societies, of Foreign and Domestic Missions, of Sunday Schools, and in short, of every institution which has for its object the glory of God and the happiness of man—when the Board consider that all this will have been accomplished within a few years by voluntary associations for the education of young men for the ministry, they feel assured that the God of our fathers will be the God of our children and of our children's children unto the latest generation."

Auburn Theological Seminary.
The Rev. Miles P. Squier, Agent for this Seminary, acknowledges the receipt of \$2823 during the period of his agency. Including this sum, more than \$6800 have been contributed in the western district of New-York, for the establishment of a Professorship.

Connecticut Baptist Education Society.
The Agent acknowledges the receipt of \$1313, in subscriptions and donations during the period of two months.

Second Presbyterian Church in Utica.
The Rev. Samuel W. Brace has been successful in collecting a new society in Utica. The church was formed on the 6th inst.

Bethel Union in Portland.—The Bethel Meetings in Portland have commenced, and the Managers have at length succeeded, in procuring a stated preacher, Rev. Jotham Sewall, whose long experience, it is believed, will render him a profitable and acceptable preacher to Seamen.

RELIGIOUS ANNIVERSARIES IN BOSTON.

MASSACHUSETTS MISSIONARY SOCIETY.

This Society celebrated its Anniversary, on the 25th inst. The Officers were elected and the Report, which will be printed, was read in the morning. In the evening, the Society assembled, in Old South Church, to hear a sermon from the Rev. Mr. Walker of Danvers. The meeting was opened with prayer by the Rev. Mr. Holmes of New Bedford. The sermon was founded on Phil. iv, 17. "Not because I desire a gift; but I desire that that may abound to your account."

In the conclusion of the sermon the preacher stated, that the Massachusetts Missionary Society has been in operation 25 years, and has employed 224 missionaries; that many churches have been gathered, & many pastors located by its efforts; that revivals of religion have attended the labors of some of its missionaries, & that the applications for assistance are urgent, particularly from Maine, where 40,000 inhabitants in three counties, are in a lamentable degree destitute of the means of grace. The number of missionaries employed by the Society, at the present, is ten. After sermon a collection was taken in aid of the funds.

Sketch of REV. MR. STUART'S SERMON, before the Evangelical Congregational Ministers, May 26th.

JAMES I, 5. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

Though this passage was originally addressed to Christians in affliction, it is the design of the sermon to adapt its instruction and consolation to Ministers of the Gospel. In doing this it is proposed to shew; 1st, that Ministers lack wisdom; 2dly, that God has provided a way in which the wisdom requisite may be obtained; 3dly, that we should guard against the abuse of the privilege; 4thly, that a diligent and proper use should be made of it.

1st. Ministers lack wisdom. This is evident; 1st, because moral culture is progressive; 2dly, because none have made all the effort in their power to obtain wisdom; 3dly, from experience.

2dly. God has provided a way in which the wisdom requisite may be obtained. The proof of this proposition is short. It is on the face of the text. Ask of God. The only question of difficulty is, whether the promise is conditional or unconditional. Is it unconditional? No. If any man lack wisdom, "let him ask in faith nothing wavering." Let him also, ask feeling his need of it; for "the whole need not a Physician."

3dly. To guard against the abuse of the privilege. 1st, Guard against spiritual pride. 2dly, Take good care not to be always in doubt respecting the essential truths which we are called to teach. Have we a Revelation? If so, what shall we say of those who are always in doubt. 3dly, Guard against neglecting any possible effort to obtain knowledge. Laziness and self-complacency must not be indulged.

4thly. Make a diligent and proper use of the privilege of asking for heavenly wisdom. Defection commonly begins with the neglect of prayer. The question is now pending whether the doctrine of Christ crucified shall be preached or rejected. These are times which try men's souls. Where then shall we go but to God. "If any man lack wisdom let him ask of God."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This Society celebrated its anniversary, on the 26th inst. At 9 o'clock, a sermon was preached by the Rev. Daniel Huntington of North Bridgewater. But at the same hour, the Rev. Mr. Stuart preached; so that with many others we were denied the privilege of hearing the sermon before one of our oldest and most useful benevolent Societies.

AMERICAN TRACT SOCIETY.

This society celebrated its 10th Anniversary in Boston, on the 26th inst. The meeting was opened with prayer by the Rev. Dr. Church of Pelham; by whom, also, the Annual Report was read.—It appears from the Report, that the last, has been a year of unexampled prosperity. New editions of ninety-five Tracts have been printed; of these twenty-two are new Tracts. The number of Tracts printed, during the last year is 770,000, which is a greater number than were printed in two preceding years. The whole number printed since the society was formed, is 4,217,500. The number of volumes bound, the last year, is 3,450; the whole number of volumes bound, since the society was formed, is 8,950; most of these have been distributed. Special effort has been made to correct the errors of the press, and stereotype plates have been procured for some of the tracts—twenty of which are now at the foundry. The plan has been adopted of ornamenting the Tracts with cuts, and trimming the edges. About 50,000 copies of the 4th No. of the Christian Almanack have been published, and arrangements are already made for the preparation of the 5th No. A new series of tracts for Sabbath Schools has been commenced. A volume, containing a History of the Society from its formation is soon to be published, and the first No. of the American Tract Society Magazine, which is to contain 24 duodecimo pages, to be issued once in two months, is in press. Price 50 cents. Twenty eight new Depositories have been established; making the whole number one hundred and twelve. Of the new depositories 14 are beyond the Alleghany mountains. The number of pages of tracts sent to the various depositories during the month of April was 2,500,000; and the number of pages sent, during the last year, 10,000,000. The Committee has also adopted the plan of gratuitous distribution, and sent 10,000 pages to a Missionary among the Penobscot Indians; 20,000 pages to Machias, Me., and 25,000 pages to the Sandwich Islands. The Massachusetts Missionary, and the American Colonization Societies have applied for tracts to be distributed, in their respective spheres of usefulness, and the Committee only wait for funds to enable them to supply these and similar societies. The Committee urge the formation of Auxiliary Societies, which is shewn to be practicable from the fact, that 175 new Auxiliaries have been formed during the last year. The Committee derive encouragement from the friendly relations, which subsist between the American and the London Tract Societies; and between the former and the London Prayer Book and Homily Society. The London Tract Society

has recently presented to the American Tract Society 10,500 Spanish Tracts; and the Prayer Book and Homily Society 6,500.

After the Report was read, a motion supported by an address was made by the Rev. Mr. Cogswell of Saco, Me., that the Report be accepted. This motion was seconded by the Rev. Prof. Shuttleoff of Dartmouth College.

A motion supported by an address was made by the Rev. Mr. Dimmick of Newburyport, that the Society regard the establishment of New Depositories, and Auxiliary Societies as objects of special interest. This motion was seconded by Col. Trask of Springfield. A motion was made by the Rev. Mr. Holmes of New Bedford, and seconded by the Rev. Mr. Cogswell of Dedham, that it is of great importance, that the Society should be able to furnish Missionary Societies with Tracts for gratuitous distribution.

A motion was made by Henry Hill, Esq. and seconded by the Rev. Mr. Lathrop from St. Augustine, that a Committee of Correspondence be appointed. Mr. Lathrop stated some facts, from his personal knowledge concerning Florida, which excited great attention.

A motion was made by Mr. William Hallock, Agent of the Society, and seconded by Mr. Hale, acknowledging the obligations of the American Tract Society to Auxiliary Societies and friends.

A motion was made by Rev. Mr. Pond of Ward, that the American Tract Society, during the present year, be made an object of special prayer.—A collection was taken in aid of the funds.

LETTER FROM BARON CAMPAGNE.

Extract of a Letter from Baron Campagne, dated Basle, Switzerland, Nov. 30, 1823, to the Agent of the American Education Society.

Honoured Sir,—Your dear letter of the 11th of December, 1821, has been handed to me; but eighteen months after, and hereby I come with the due answer. It seems that the American Education Society, in whose name you kindly have written to me for a contribution, is a union established not long ago, which is willing now to emulate the former institution of education, and to employ all diligence, as far as God will give grace, to further the blessings amongst the beloved heathen, by announcing the way of grace, which Jesus Christ has made to us. The insignificant writer takes new with pleasure the opportunity which is offered to me by our dear brother Mr. Blumhardt, to transmit to you a contribution of a hundred dollars, wishing therewith from all my heart the rich blessings of God to whatever can be of help, to make the hearts of the poor fallen mankind able and susceptible of Christ's kingdom of light and of love. In the old age and the feeble health of the subscriber, I do not call it a yearly contribution, expecting in humility the hour, when the kindness of God will command me to go home. But if it is the will of God, I will take care of it, that, on my being called off in grace, ere long, there shall be sent to you another contribution. We wish the eternal blessings of the most kind One to you and to the whole dear society, with which you are united to a benevolent purpose, and in deep humility sinking ourselves together into the pitying love of God in Jesus Christ, we recommend ourselves in faithful prayer to the children of good will.

GREEK YOUTHS.

Four promising Greek Youths, natives of Scio, arrived at Boston on Monday last, in the brig Cyprus, Capt. Chaddock. Their names are CONSTANTINE and PANDIAS RALLI, NICHOLAS PETROKOKINO, and ALEXANDER PASPATI. The two first are brothers, whose father was a hostage from Scio at Constantinople, and was hung by order of the Grand Seigneur. Nearly all his effects were destroyed at Scio by the Turks; and Mrs. Ralli, with her children, escaped with difficulty and is now at Malta. Nicholas has parents living at Malta in reduced circumstances. His father was at Malta when Scio was overthrown; his mother, himself and a younger brother were among those who escaped from the destruction. The father of Alexander died before the revolution. His mother and her family were taken at Scio by the Turks—one brother, being of sufficient age to bear arms, was put to death; Alexander, and his mother, one brother, and three sisters, have been redeemed; and one brother remains in captivity.

Constantine Ralli and Nicholas Petrokokino are 16 years of age, Pandias Ralli 13, and Alexander Paspatis 12. They all read ancient as well as modern Greek, have more or less acquaintance with Italian, and while at Malta made some proficiency in English, in which they converse intelligibly. They are all youths of good intellectual powers, amiable dispositions & correct deportment. These young Scioites were sent from Malta by the American Missionaries, and commended to the patronage of the American Board of Commissioners for Foreign Missions.

It is proposed that funds be contributed to the A. B. C. F. M. by the friends of missions for the specific object of giving these interesting youths an education.

WANT OF BIBLES IN NEW-YORK CITY.

The Managers of the New-York Bible Society have recently printed a circular, in which they state, that a very particular report was made to them by the Agent who visited the sixth and tenth wards of the city. By this report it appears, that in the sixth ward 264 families, and in the tenth ward 324, were destitute of the Bible. These families contained 1778 individuals, above ten years of age, who were able to read. The circular containing this statement, is dated May, 1824, and signed by Matthew Clarkson. The same circular published the fact, that the New-York Bible Society has not the means of supplying these destitute families with the word of God.

FAVOUR OF THE GOVERNMENT TO THE INDIANS.

The Secretary of War, in a letter to the United States Agent for the Six Nations, has censured, in very severe terms, the unprovoked attack of Red Jacket, on the Mission family at Seneca, and has informed him that he will be held responsible for any injury, which may be done to the establishment, and that no more confidence will be placed in his communications to the Government.

CAUSE OF THE JEWS.

Rev. Mr. Frey.—The Georgia, Missionary, for May 10, states that the Rev. Mr. Frey has fulfilled his appointments in South Carolina and Georgia; established about twenty auxiliary societies; and succeeded in making collections much better than he had anticipated. He preached in thirty four churches, and received contributions amounting to \$688, 61.

Female Auxiliary Jews Society in New-York.

This Society assembled to decide whether they should become Auxiliary to the American Society, on the 21st of May. The meeting was opened with prayer; after which addresses were delivered by the Rev. Dr. Griffin, Rev. Dr. Rice, Rev. Mr. Winchester, and Messrs. Jadownsky and Simon. After the addresses, Dr. Rowan read a constitution declaring the Society Auxiliary to the American Society, which was adopted.

Bible Classes.—At a late meeting, in Northampton, Mass. ninety young ladies gave in their names, to be united into Bible Classes; and in the evening of the same day, between twenty and thirty young gentlemen were formed into classes for the same object.

NOTICE.

The Annual Meeting of the *Middlesex Auxiliary Society for educating Pious Youth for the Gospel Ministry*, will be held at Kidder's Hotel in West Sudbury, on Wednesday the 9th day of June next, at 10 o'clock, A. M. A Sermon will be delivered in Rev. Mr. Hurlbut's Meeting-house, at 2 P. M. SAMUEL STARRS, Sec'y.

May 25th.
The *Norfolk Auxiliary Education Society* will hold their Eighth Annual Meeting, at Randolph, first parish, in the Rev. Mr. Hitchcock's Meeting-house, on the second Wednesday of June, 9th day, at 10 o'clock, A. M. At 11 o'clock, A. M. a Sermon will be delivered by the Rev. Mr. Bailey, of Medway; and a collection taken up in aid of the highly important object of the Society.

At the last annual meeting of this Society, it was voted, to request all clergymen, connected with this Society, to announce to their people from the pulpit, on the Sabbath next preceding the annual meeting, the time and place of the same. SAMUEL GILE, Sec'y.

The Members of the *Palestine Missionary Society* are notified, that their Annual Meeting will be held on the third Wednesday in June, at Rev. Mr. Brigham's meeting-house, Randolph, at 10 A. M. The Anniversary Sermon will be preached at 2 o'clock P. M. by Rev. DANIEL THOMAS; after which a Collection will be taken up, to aid the purposes of the Society. JONAS PERKINS, Sec.

POLITICAL.

FOREIGN.

Accounts from England to the 8th of April, have been received at New York. Disturbances continued in Ireland. Two men had been burnt alive in the county of Wexford.

It is rumored that new differences have occurred between England and Algiers.

Alien Law.—The bill to extend the provisions of the Alien Law, with some modifications, for two years, has passed the House of Commons.

An account that fifty-eight Greek vessels had arrived in the mouth of the Dardanelles, had caused great consternation at Constantinople.

Odessa, March 6.—The rumour of the declaration of independence of the Pacha of Egypt has circulated here since the 7th of February, but on the 26th February nothing certain was known of it. Letters have been received from Ancona, dated on the 18th ult. which communicate news from Greece highly satisfactory.

As soon as the fall of Corun was made known to the Turkish garrison of Modon, this fortress offered to submit.

The expedition from Missolonghi, against the two castles of Lepanto, had also been attended with the most brilliant success.

It would appear also by these advices, that there had been a naval action between the miserable remnant of the Turkish fleet in the Gulf of Lepanto, and the Greek ships under Mavrocordato; for the letters from Ancona state, that a Turkish brig of twenty guns had been sunk, and a corvette burned in the Gulf.

Buenos Ayres papers to the 27th of March, received by the Ann, contain no intelligence of interest. The Indians of the interior continued extremely troublesome, and had approached near to, B. Ayres.

CONGRESS.—The Tariff Bill as amended, has passed both Houses, and is sent to the President for his signature. The 27th of May was fixed as the day of adjournment.

DEATHS.

In Boston, Mr. Joseph S. Childs, aged 48; William Shales, jun. son of Mr. William S. 16; Mr. Sampson Sisby, 76; Mrs. Nancy Flood, wife of Mr. Thomas F. 28; Mr. Job Lurvey, 41; Mrs. Mary Geyer, 64; Mr. Charles Wyman, 43; Mr. Richard Clark Conner, 39; Mr. Isaac Bradish Wood; Mr. Thomas Thayer, 33.

In Dorchester, 25th inst. Mrs. Sarah Williams, wife of Mr. Wm. F. W. 25.—In Roxbury, Louisa, youngest child of Dr. Charles Fox, 9 mo.—In Milton, Mr. Charles Crane, 31.—In Dedham, Miss Francis Fales, 29.—In Framingham, Eli Ballant, Esq. 65.—In Cohasset, Mrs. Sally F. Bailey, wife of Mr. Amasa B. 34.—In Newburyport, Miss Susan Cook, 14, daughter of Mr. John C. jun.; Miss George Barker, 86, a native of England; Miss Hannah S. Tappan, daughter of Mr. Enoch F. T. 23.—In Petersham, Miss Susan Groat, daughter of the late Hon. Jonathan G. 41.—In Worcester, Capt. Jacob Miller, 54.—In West Bridgewater, Mrs. Susannah Bartlett, 85, wife of Mr. Samuel B.—In Nantucket, Mrs. Julia Ann, wife of Mr. James T. Goodridge, 62.—In Falmouth, Mass. Mr. Rowland Gifford, 21.—In Newport, Col. Henry Sherburne, Naval officer.—In Eastport, Mr. Samuel Jones, formerly of Boston, 76.—In Franklin, Mrs. Elizabeth, wife of Dea. Joseph Whiting, 90.

In Middletown, Conn. Miss Mary Chase, 13, daughter of Col. Freeman C. formerly of Boston.—In Rochester, N. H. John Plumer, Esq. 63.—At Cornish, N. H. on the 21st inst. Mrs. Mary, wife of Daniel Chase, Esq. 55.—In Stonington, Conn. Mr. Seabury, who had just removed there from Sag Harbor to print a paper. He fell in the street probably in a fit, and expired in a few minutes.—In Philadelphia, Mr. Dr. W. Dunham, formerly of Boston, 31.—In Marietta, Ohio, May 1, General Rufus Putnam, 87. La Fayette is now the only surviving General officer of the U. S. Revolutionary Army.

In Upper Canada, Hon. William Nicholson, M. P.—In descending in his wagon the heights near Queenstown, on a very dark evening, his horse instead of following the road which turned to the right, went straight forward to a precipice of nearly 300 feet, down which the whole descended headlong. It is needless to add that the man & horse were instantly killed, & the wagon dashed to atoms.

Melancholy Accident.—On Monday, as a party on business to one of the islands in Boston harbour, were attempting to pass from the sail boat to the island in a canoe, she was accidentally overset, and Mr. Stephen T. Soper, and Mr. Rolif Clasen the boatman, were drowned. The bodies were found the next day.

AMHERST ACADEMY.

THE Summer quarter will commence on the 26th inst. Instructors—D. Green, Principal; E. S. Snell, Assistant; C. Bentley, second Assistant; and Miss Sarah S. Strong, Preceptress; with such Assistants as the state of the school may require. May 13, 1824.

VALUABLE BOOKS.

JUST received and for sale by LINCOLN & ENMANDE, No. 53 Cornhill, Clarke's Caesar, Chalmers's new volume Sermons, Muhlenburg on Grasses, Hallam's Middle Ages, Franklin's Narrative, Cowper's Private Correspondence, Catechisms for Sabbath Schools, Cumming's Questions on the New Testament, McDowell's Bible Questions, Dr. Baldwin's Catechism, 60 cts. dozen, Baptist Catechism, 60 cts. doz. Lincoln's Scripture Questions, \$4, 50 per 100; Dr. Watts' Catechism, \$2, per 100. Evangelical Catechism, \$1, 20 per 100. May 29.

MUSIC TUITION.

M. R. S. P. TAYLOR, Organist of the Old South-Church, returns his sincere and grateful thanks to those Ladies and Gentlemen who have patronized him, and begs leave to inform those who may wish to engage him in the line of his profession, that he still continues giving Lessons on the Piano-Forte, Singing and the Organ, together with the Bass, either in town or country. Application to be made at his place of residence, No. 8, Poplar-street.

P. S. For the benefit of Ladies in the country, who may wish to take lessons, he can accommodate one or two with board of his house, where they can have the privilege of his Piano-Forte. He has just received an English made *FLAUTO FORTE*, for sale, warranted. March 6.

POETRY.

For the Boston Recorder.

THE DEAD MOTHER.

Occasioned by the death of Mrs. M. B. Strong, wife of John W. Strong, Esq. Rochester, N. Y.

Age had not yet come on, and life was fresh
At the vital fountain. The rose of youth
Indoed had not yet faded in her cheek,
Tho' her young offspring each had stolen away
A portion of its brightness, 'till the last
Its larger modicum received, and strait
Hasted to hide it in its little grave;
But she remained. And life was full of hope.
Brightly the morning broke:—it was the last
That shed its light upon her breathing frame.
A night of deep anxiety had gone
Before, and he, whose life was knit with hers,
Was seen fearfully watching at her pillow.
The night had been disturbed—the hollow wind,
As heedful of the solemn scene within,
Had moaned at the lattice, and the light clouds
Sweeping to and fro, athwart the cold heaven,
Had gently rested near the spot to weep,
And did baptize the dwelling with their dew,
In pity sprinkled there. But morning breaks,
And all without is stillness, such as death
Forebodes. The winds are sleeping in the caves
Of earth, and those light sweeping scuds have gone
To heaven, and left the lifted sky, in robes
Of cloudless azure. Deep listening stillness!
Broken only now, by the trembling sound
Of the near cataract, and by the low
And thickened breathings of the dying mother!
The light that struggles thro' the casement falls
Doubtful upon her features, pallid now,
As death steals o'er them. One beside her bends
In seeming agony. Their pathway here
Divides. She was his angel here on earth,
But she must be an angel now in heaven,
And lo! she dies. The offspring that she bare
Have grouped themselves beside her; but the eye
That beamed upon them yesterday, is closed,
Is closed for ever! Not the sobs they yield
From bosoms broken with their youthful griefs
Can wake her now—the mother sleeps in death!
Each orphan, in succession, climbs to press
Th' accustomed kiss upon her lip, and starts
To find it motionless. Child! child! she sleeps,
Thy mother sleeps, to wake no more forever—
Just as the risen sun began to drink
Earth's vapours up, her spirit was exhaled,
And went, with them to Heaven—Thy mother's
dear!

MISCELLANY.

For the Boston Recorder.

THE VOLCANO OF HAWAII.

BY THE REV. MR. BISHOP, MISSIONARY TO THE SANDWICH ISLANDS.

The following account is from a letter to a gentleman in Boston, dated Oahu, Oct. 21, 1823.

On Wednesday, the 30th of July, we set out from Honolulu on the southern shore of the island, to visit the great Volcano, about 30 miles in the interior, that from time immemorial has been burning. As we travelled along in the afternoon, we could distinctly discern at the distance of a few miles before us, several smokes issuing from the earth, evidently indicative of subterranean fires. The next morning, we visited them, and discovered that they arose from a deep fissure, which we were informed had opened a few months before, and emitted great quantities of lava. This fissure extends for 20 miles or more, from the volcano above us, towards the sea, and we could in the morning discern the hot vapour rising along the whole distance. We waited the whole of Thursday for our baggage to arrive, which not coming up, we set forward again on Friday morning early, over a desolate and barren region entirely covered with lava and volcanic cinders; when at 2 P. M. we came in sight of this wonderful and terrific phenomenon of nature. It was not marked as craters usually are, by a high mound of earth and stones around it, but on the contrary, the land about it at the distance of half a mile or more from the verge of the crater, has been sunken about 50 feet by an earthquake, and is full of holes and fissures to a great depth.

The first emotion that one feels, in looking over into one of these wonderful excavations in the earth, is mingled with awe and astonishment as to impart little pleasure. But as he stands and gazes awhile, till the scene becomes more familiar, his awe is turned into admiration, and an involuntary acknowledgment of Divine power. We approached the southern end of the crater, where the smoke was seen issuing in large volumes. The bottom was covered with red hot lava, which in several places was seen to boil up, and run about in rivers of liquid fire. At a little distance from this, nearer the side of the precipice, were several large cones or pyramids, about 50 feet in height, forming funnels at the top like a large furnace, from which issued smoke and fire alternately, blown out with great force and noise. We travelled along its western side for more than an hour, till we came to the north end. It was judged that the crater is 2 miles in length, and a mile and a half in width. Its depth is 6 or 700 feet.

A singular curiosity here met our eyes. Having gained the north end, our guides led us to a pool of clear good water in the hollow of a rock, within a few rods of the volcano. At first we were surprised to see water spring up as we supposed on a tract of sunken rocks, near a burning crater, but we soon learned the cause. Within a few feet of the water, a hot dense vapour is continually ascending from the depths below, through a large fissure in the rocks—below, as it rises is condensed into water by the cold wind, and immediately falls to the ground. Such quantities of it are here produced, as to make it the resort of the wild geese that frequent the mountain for berries.

Having satisfied our thirst, our guides built us a shelter for the night, upon the very brink of the precipice, leaving only sufficient room before us to make a fire. Our object was to have a view of the crater in the night. Having prepared a hasty shelter and collected wood for a fire, it began to grow dark. The night was very cold, and we were enveloped in clouds and rain—Our blankets and cloaks were behind with the baggage, and our bed was a rock, thinly covered with green fern. It is not necessary to say that we slept little in these circumstances; but the grandeur of the scene before us was an ample compensation for our loss of rest. The dark recesses of this deep cavity, were completely illuminated by these fires, and a great part of the bottom appeared to be one liquid sheet of flame. About half way down the side of the precipice, is a shelf of black lava, forming a level several rods wide, and extending quite around the crater, somewhat like the gallery of a theatre; it was once the level of a lake of lava, which cooling at the sides, adhered to its place, while the rest was drawn off through some subterranean caverns of the earth, leaving a hollow basin 300 feet deep. It is in this basin that the burning is now continued, the bottom of which is full of orators. We judged there were about 50 of them. Some of these are extinguished, but the greater part are burning. It is safe descending into the volcano, as far down as the shelf above mentioned, but below this it appeared dangerous. We arose early, and prepared to descend. Our path led around the eastern side of the volcano; a perpendicular cliff, 1000 feet high hung over us at our left hand, while close at our right was the crater 600 feet below us. This mountain has been rent in twain by some great convulsion, and a part fallen into the crater, while the other overhangs the path, and threatens destruction. While Mr. Ellis was taking a drawing of the volcano, I descended into it down to the black shelf; tho' the distance appeared short, it took me a full hour to go and return.

After lingering about this interesting spot till 10 o'clock we began to descend towards the sea in the District of Puna. After a diligent day's journey, we arrived at Keanakakoi, on the sea shore, about sunset, much fatigued from labour and loss of sleep, and faint with hunger and thirst, having eaten nothing all day, except a little pot, in the morning, which we obtained from one of our guides. Here having procured a little fish and potatoes, with some brackish water, we spread our mat upon some poles in one corner of the room, and composed ourselves to sleep.

For the Boston Recorder.

FEMALE SOCIETY OF BOSTON AND VICINITY, FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

On the 8th anniversary of this interesting Society, the Board of Directors regret, that with the exception of the opportunity of sending the usual sums to Bombay and to the Palestine Mission, no opportunity has been afforded of promoting the cause for which the Society was instituted.

The Directors, however, have not been inattentive to the resolution, which was passed on the 10th of July, 1822, in which it was determined to procure a Missionary, who should labor among the lost sheep of the House of Israel, residing in the countries bordering on the Mediterranean, but as yet their endeavors to obtain a suitable person have been ineffectual.

Two gentlemen have been offered, of whose piety and missionary qualifications, they entertain an exalted opinion, but owing to circumstances, over which they had no controul, they were prevented from employing them.

It must be acknowledged, that their expectations have been disappointed; that at times, they have been tempted to listen to discouraging suggestions, and the path marked out by Providence has not been clearly perceptible. At present, however, the prospect appears more cheering. They have recently heard of a young gentleman, possessing high literary attainments, eminent piety and a truly missionary spirit, and means are now in operation to ascertain whether he will consent to engage in the service of the Society. Perhaps while they have been yielding to discouragement, or hesitating with regard to the path of duty, God has been training him up for this very purpose. Perhaps too it was necessary, that our faith and patience should be tried in this manner, that they might depend more implicitly on the guidance of the Almighty and learn more effectually, that no exertion can succeed without his special assistance: truths which, although we may admit most willingly, make not in general, that deep impression on our hearts, which is necessary to insure a corresponding conduct.

Within the last year, the Society has met with an irreparable loss, in the death of Mrs. Huntington, in whom piety, loveliness and intelligence were blended in so uncommon a degree, that she never failed in attracting the warm admiration and esteem of all who had an opportunity of cultivating her acquaintance. Her superior judgment, her ardent zeal for the glory of God, and her strong desire for the conversion of his ancient people, rendered her services as a Manager peculiarly valuable, and endeared her to every member of the Board. May we ever cherish most sacredly the recollection of her many excellencies, and resolve, in a humble dependence on Divine strength, to imitate so lovely an example.

Treasurer's Account.

Am't bro't forward from last year's acct	\$122 88
Donations.—Female Aux. Soc. Dedham	20 00
Ladies in Sherburne	6 00
Cent. Soc. in Athol, constituting Mrs Persis Goodale a life member	10 00
Ladies in Sunderland, constituting Mrs Elizabeth S. Taylor a life member	10 00
Female Aux. Soc. Uxbridge, for educating Jewish children	20 06
Female Aux. Soc. Keene, N. H.	11 50
The Rev. J. Woods, Warner, N. H.	93
A clergyman	25
Society of ladies in Worcester	10 50
Society of praying females in Northbridge, of which ten dollars are to constitute Mrs Rachel Crane a life member	12 00
Southern Miss. Asso. Bridgewater	8 70
Female Char. Society, Holliston	3 50
Ladies in Holliston	2 50
Char. Soc. Hardwick, of which ten dollars are to constitute Mrs Sarah Holt a life member	11 00
Ladies in Royalston	2 00
Female Friendly Soc. Marietta, Ohio	20 00
Fem. Straw Soc. Westborough, to constitute Mrs S. B. Rockwood a life member	10 00
Proceeds of a Miss. Field in Ashfield, for the purchase of Hebrew Bibles	5 00
Mrs Priscilla Cheeseborough, Con.	1 00
Ladies in New Lebanon, of which ten dollars are to constitute Mrs S. Bonney a life member	14 00
Female Cent. Soc. in Chester, to constitute the wife of their pastor a life member	10 00
Female friend, in Chester	3 00
Mrs A. Frizelle of Peru, Mass. to constitute the wife of Rev. Roswell Hawkes, a life member	10 00
Mrs H. Homes collected from several individ.	3 12
Female Aux. Soc. Moscow, N. Y.	11 00
Female Union Soc. Greenfield, to constitute Miss H. Jenkins of Boston, a life member	10 00
Rev. Lincoln Ripley, Waterford, to constitute Miss Martha Bliss a life member	10 00
Mrs Elizabeth Thompson, to constitute her a life member	10 00
Ladies in Medway, West Parish, of which \$10, are to constitute Mrs Ide a life member	15 00
Ladies in Northampton	5 75
Ladies in West Boylston, to constitute Mrs H. Boylston a life member	10 00
Subscriber in Jaffrey, N. H.	52
Fem. Cent. Soc. in Amherst, of which ten dollars are to constitute Mrs Mabel Perkins a life member	12 23
Member of a church in Marlborough, to constitute Mrs Hannah Fish a life member	10 00
Mrs Sarah Stone, Brookfield	10 00
Ladies in Rindge, N. H. to constitute Mrs Sarah K. Burnham a life member	10 00
Ladies in Winchenden, to constitute Mrs Mary F. Clarke a life member	10 00
Mrs Mary Sabin, Fitzwilliam, N. H. to constitute her a life member	10 00
Mrs Mary Ainsworth, Jaffrey, N. H. from a few ladies to constitute her a life member	10 00
Mrs Julia Leland, Sutton, given on her death bed	10 00
Rev. D. A. Sherman, Knoxville, Ten.	5 00
Mrs R. A. Londonderry, Dr. Dana	50
Monthly concert in Ludlow, Vt.	6 00
Mrs Martha Duncan	2 00
Mrs Grata Payson, Jaffrey, N. H.	1 00
Mrs Edith Parker, to constitute her a life member	10 00
Ladies in Conway, to constitute Mrs O. W. Hitchcock a life member	10 00
An individual, by Rev. E. Hitchcock	1 00
Ladies in Braintree, of which \$10, is to constitute Mrs Storrs a life member	10 93
Lady in Lime, N. H. 95 cts.—A Friend 21 cts.	1 16
Female Char. Reading So. in Woburn, to constitute Mrs Mary Bennett a life member	10 50
Female Aux. Soc. Alstead, N. H.	19 00
Aux. Society, Carlisle	13 43
Wrentham Aux. Society	6 23
Rel. Char. So. Charlestown, to constitute Mrs Elizabeth Fay a life member	10 00
Ladies of the Presbyterian So. Princeton, to constitute Mrs R. H. Phillips a life member	10 00
Ladies in Union Church, Boston, to constitute Mrs Louisa Green a life member	10 00
Fitchburg Female Benevolent So.	12 44
Ladies in Park-street Church, Boston, to constitute Mrs Susan E. Dwight a life member	10 00
Rev. J. H. Church, Pelham, a marriage fee	2 00
Mrs H. Church, Pelham	1 00
Mrs E. Benson, do	1 00
Lady in Marblehead	10 00

Ladies in Millbury, to constitute Mrs Elizabeth Goffe a life member	10 00
Mrs Martha Bird to constitute Mrs Joanna S. Cogswell a life member	10 00
Friend, by the Treasurer of Am. Ed. So.	10 00
Ladies in Windham, of which \$10 is to constitute Mrs Ruth Harris a life member	12 00
Ladies in Wareham, to constitute Mrs M. A. Hemenway a life member	10 00
Society of Ladies in Westminster, \$10 of which is to constitute Mrs Nancy Mann a life member	12 40
Mrs Clarissa Strong, Beaufort, S. C. to constitute her a life member	10 00
Female Cent. So. 1st parish, Brookfield	32 50
Female Aux. Society, Dedham	21 25
Annual subscribers, Boston	76 64
Interest on United States 6 per cent stock	71 96
Interest on Money loaned	74 33
	\$997 86

Expenditures.—Amount sent to Bombay for the education of Jewish children \$100 00

Paid the Treasurer A. B. C. F. M. to be sent to Messrs Fisk & Temple, for the reprinting Hebrew Bibles and Tracts 100 00

Loaned on interest 717 98

Paid for stationary, postage, advertisements, printing reports, &c. 22 46

Loss on counterfeit bills 6 00

Balance remaining in Treasury 51 42

Total \$997 86

The permanent fund amounts to \$1620, of which \$1200 are invested in U.S. 6 per cent stock, and the balance of \$420, in a note on interest.

The amount of disposable fund is \$1230, which is at interest.

On examining the foregoing statement, it will be perceived that during the past year thirty three life members have been added to the Society, the greater part of whom are the wives of clergymen, constituted members by the ladies of their respective parishes. We indulge the hope, that animated by so worthy an example, many may be incited to pursue a similar course. The whole number of life members is one hundred & twelve. Those annual subscribers upon whom the collectors have not called for one or more years, are requested to pay their subscription to the Treasurer, No. 17, Colonnade Row.

ROYAL HUMAN SOCIETY, LONDON.

Having been applied to by some friends of humanity, and requested by a correspondent, we cheerfully give the aid of our extensive circulation to the following abstract of the Society's method for restoring suspended animation.

This Society since its establishment in 1774 has rescued from apparent death upwards of FIVE THOUSAND persons, (amongst whom were many very respectable members of society; and a great proportion were attempted suicides;) to whom Bibles and other religious books were, as usual, presented by the Society. Upwards of 20,000 claimants have been rewarded.

This Society was founded to preserve from premature death persons apparently dead from drowning, hanging, lightning, cold, heat, noxious vapours, apoplexy, or intoxication; and very many fathers, mothers, and children, are living witnesses of the excellence of this Institution.—Before this Society was established, many persons, in every situation of life, were interred as dead, when life was only suspended.

Cautions.—1. Lose no time.—2. Avoid all rough usage.—3. Never hold the body up by the feet.—4. Nor roll it on casks.—5. Nor rub the body with salt or spirits.—6. Nor inject tobacco-smoke, or infusion of tobacco.

Restorative means, if apparently drowned. Send quickly for Medical assistance; but do not delay the following means: 1. Convey the body carefully, with the head and shoulders supported in a raised position, to the nearest house.—2. Strip the body, and rub it dry; then wrap it in hot blankets, and place it in a warm bed in a warm chamber. 3. Wipe and cleanse the mouth and nostrils.

iv. In order to restore the natural warmth of the body: 1. Move a heated covered warming-pan over the back and spine. 2. Put bladders or bottles of hot water or heated bricks to the pit of the stomach, the armpits, between the thighs, and to the soles of the feet. 3. Foment the body with hot fannels; but, if possible, 4. Immerse the body in a warm bath as hot as the hand can bear without pain; as this is preferable to the other means for restoring warmth. 5. Rub the body briskly with the hand; do not, however, suspend the use of the other means at the same time.

v. In order to restore breathing, introduce the pipe of a common bellows (where the apparatus of the Society is not at hand) into one nostril, carefully closing the other and the mouth; at the same time drawing downwards and pushing gently backwards, the upper part of the windpipe, to allow a more free admission of air: blow the bellows gently, in order to inflate the lungs, till the breast be a little raised; the mouth and nostrils should be then set free, and a moderate pressure made with the hand upon the chest: Repeat this process till life appears.

vi. Electricity to be employed early by a medical assistant.

vii. Inject into the stomach, by means of an elastic tube and syringe, half a pint of warm brandy and water, or wine and water.

viii. Apply sal volatile or hartshorn to the nostrils. [Len. Evang. Mag.]

LITERARY.

Increase of Domestic Literature.—Messrs. Carey & Lea have in press and announce for publication no less than eleven American works:—several of them possessing not only great interest but value: among the number we notice the Memoirs of Richard Henry Lee, of Virginia: notes on Mexico and Major Long's second expedition.

Geological Survey.—It was stated some time ago, that Gen. Van Rensselaer, employed Professor Eaton to make a geological survey of the whole extent of country from Albany to Lake Erie. The labors of the Professor have been completed, and are just published at Albany in a volume with explanatory engravings. To carry his liberal intentions more fully into effect, Gen. Van Rensselaer has consented to a sale of the work, on condition that the money received for it shall be applied to agricultural improvements. The total expense of this survey to Gen. V. R. will be about \$2500.

The volume (the price of which is fixed at 1, 50) comprises a description of the rock formations of the Erie Canal, with a geological profile extending from the Atlantic at Boston to Lake Erie. A system of geological nomenclature is prefixed.

Antiquarian Society.—The Society have received from the East Indies, copies, the whole of some, and of others, a part, of the Sacred Writings translated into as many as fifteen of the Oriental Languages. Most of these were presented by the late Rev. WILLIAM WARR, after his return to Serampore from a visit to this country.

There are sent by mail from the Philadelphia post office, every quarter, 192,040 newspapers, published in that city, and annually 648,165.—The quarterly postage on these amounts to 1894 dollars 82 cents, and annually amounts to 7459 dollars 46 cents. There are 18 newspapers printed in Philadelphia, eleven of which are daily, the remainder weekly; averaging in the whole, as sent by mail, about 2100 a day, 4260 every other day, or 8000 weekly.

The Missionary Gazetteer, proposed by the Rev. W. Chapin, of Woodstock, Vt. about a year since, is in press, and will soon be published. He has enlarged his plan, and the work will contain more than 400 pages.

SUMMARY.

ORDINATIONS.—April 25th, CHARLES D. MALLARY, Pastor of the Baptist Church in Columbia, S. C.

Week before last, Mr. BENJAMIN F. HUGHS, a young man of colour, was ordained by the Presbytery of Philadelphia, and installed over the First African Presbyterian Church in that city.

April 3d, Rev. ALONZO CHURCH, one of the Professors in Franklin College, Georgia, was ordained to the work of the ministry by the Presbytery of Hopewell.

At the same meeting, Mr. CARLILE P. BEMAN, Rector of Eatonton Academy, was licensed to preach the Gospel.

Ohio University.—The Rev. Dr. Robert G. Wilson, of Chillicothe, Ohio, has been called to the Presidency of the Ohio University, and has accepted the invitation.

Indian Youth.—The Rev. William C. Blair, assistant missionary at the establishment among the Chickasaws, passed through Pittsburg, Penn. week before last, on his way to Philadelphia. He brought with him from Monroe, two young men, one a half-breed, named James Perry; the other an Indian, named Alexander Henry. Mr. Blair left the former at Jefferson College, where he will remain a year or longer, and he will probably provide the means of education for the other in Philadelphia.

We perceive by the New Haven paper, that several ladies of Mr. Garfield's school, in that city, had passed through the regular course of Academic studies, and having completed their education, received the diplomas and the highest honors of the seminary.

Indian Civilization.—The 5th Annual Report of the Missionary Society of the Methodist Episcopal Church states, that the Society in their several missionary stations among the aborigines, have 508 Indians attached to the church, viz. 260 of the Wyandott tribe; 188 Cherokees, 40 of the Mohawks, and 20 of the Delawares; besides which, upwards of 100 children are now under the instruction of the missionaries.

A Benevolent Gentleman.—A merchant in Boston, during the last four years, has caused to be manufactured on his own account, by females belonging to the poorer classes, upwards of eighty thousand garments, all of which he has exported.

Irish Benevolence.—A Mobile paper states, that the members of the Hibernian Benevolent Society of that place, have built a house in the suburbs of the town, in a healthy and pleasant situation, for the accommodation of sick and unfortunate Irish emigrants.

Catholic Bible Society in New Orleans.—The New Orleans Advertiser of March 25th states, that a meeting for the formation of a Catholic Bible Society has been held at the Mayor's office. The Rev. Father Antonio de Sedella was present, at whose suggestion the meeting was adjourned, in order to give more public notice.

New York African Free School.—At the annual examination a few days since, there were present about 600 boys and girls. They are taught in the Lancasterian method. There were 264 boys and girls who were capable of reading the Scriptures, 288 who write on paper, and a class of 15, who recite in English Grammar and Geography.

Suppression of Intemperance.—An Association, consisting of about thirty respectable members, has been formed at Cranston, R. I. for the purpose of prosecuting those persons who sell spirituous liquors contrary to law.

Steam Boat without a Boiler.—In the Columbian Observer it is stated, that a small steam vessel, the machinery of which occupied only three feet in length and two and a half in width, and without a boiler, was witnessed on Monday, at Philadelphia, driving a common ferry boat, with 12 passengers, at the rate of 8 miles an hour. It is the invention of Mr. Hawkins; and if the cylinder, which is only seven inches in height, had been a foot high, it is said that the power would have been doubled. It is proposed to call this mode of navigation 'the Steam Boat Safety'—not being liable to bursting or scalding. It must speedily supersede all other boats.—N. Y. Eve. Post.

Gas Lights.—The works of the company for lighting the city of New York will be commenced immediately. The Stock of the Company is said to have risen 30 per cent above par.

Rumford Premium.—Count Rumford gave a legacy of \$5000, in 1796 to the American Academy of Arts and Sciences, with directions that the income should be appropriated once in two years, to the American author of the most important discovery concerning light or heat. This premium has never yet been granted, and the fund now amounts to more than \$14,000. The interest of this sum for two years was offered to any person, who shall be entitled to it, at the quarterly meeting of the Academy in Boston on the 25th inst.

Blackstone Canal.—The Blackstone Canal, from Worcester to Providence, is not abandoned, but its execution is delayed, by various obstacles which it is expected will be soon overcome.

The business on the Grand Canal has commenced in good earnest, 122 boats having arrived at Utica during the week ending the 3d inst.

The Legislature of Rhode Island has adjourned after a week's session. They voted to reject the Amendment of the Constitution proposed by the Legislature of Georgia, on the subject of prohibiting the ingress of persons of color into any of the U. States.

Several convicts in the Rhode Island State Prison, have lately petitioned the Legislature of that State for a pardon, and their petitions have been granted, on condition that they leave the State.

Emigration to the United States.—During the year ending Sept. 30, 1823, the number of Foreigners, who arrived in this country, was 6417.

Prisoners in France.—The whole number of persons confined in the prisons of France, on the first of Jan. 1823, was 30,899; confined on the gallies 10,403; making an aggregate of 41,307, or one to every 778 of the population of the kingdom.

In North Carolina, 17 slaves were recently rescued from two Negro traders, by six blacks, armed with guns.

Accidents.—Near Montreal, on the 19th inst. Mr. Jean Marie Lapierre. He placed his loaded gun against a tree which he was cutting. The gun fell and discharged the contents into his breast. He feebly ejaculated, "My God, am I to die so young? Lord have mercy on me," and instantly expired.

On the same day, near the same place, a young man shot his brother in the shoulder, not knowing the gun was loaded. Hopes are entertained of his recovery.

In Delaware, a few weeks since, Wm. Paradise was correcting his son, 17 years old. The youth seized the weapon and attempted to escape, when the father took his gun and shot him on the spot. He expired in 15 minutes.

The Charleston Mercury of the 7th inst. states that a fire broke out at Columbia, S. C. on the night of the 2d inst. which consumed eight buildings in Main-street.

Cautious to Mothers.—A few days since, in this village, a child was left tied in a chair, while the mother was attending to her domestic concerns in the kitchen. On her return, her child had slipped down in such a manner as to be caught by the neck, and was dead. [Brooklyn Star.]

Fatal effect of American Hemlock.—In Winsted, Con. two children have been recently killed, and several others made dangerously sick, by eating the root of American Hemlock, sometimes called Muskrat Root, and sometimes Water Fennel.

Francis Bassett, Esq. is appointed by the Mayor and Aldermen to deliver the oration in celebration of Independence, in Boston, the 5th of July.

KNOX ON EDUCATION.

J. CLARK, and WHIPPLE & LAWRENCE, of Salem, propose publishing by subscription, in one octavo volume,

LIBERAL EDUCATION, or a Practical Treatise on the methods of acquiring useful and polite Learning, by Viceam Knox, D. D. late fellow of St. John's College, Oxford. Abridged from 11th London Edition.

This work has long been ranked by scholars as the head of the numerous publications on the important subject of education. Yet in its original form, it is cumbered with much foreign, and is an uninteresting matter, which has hitherto prevented its republication in this country. A considerable portion of the treatise was directed against certain abuses in the English Universities, and intended to remedy local or temporary evils. These strictures can, of course, have no reference or application either to our civil or literary institutions; it has, therefore, been thought advisable to omit them. The copious extracts from ancient and modern writers, which our author has added, in support of his own opinions, he was advised in the later editions published during his life to translate. This task he undertook, but he was unable to complete it; and as his object has been to render this excellent treatise accessible to every parent, and indeed to all interested in the subject of which it treats, he has rejected the originals, and retained the translations only. The other alterations made in the work are few and unimportant. With those who have already any knowledge of the treatise, it needs no recommendation; to others the subjoined testimonials to its merits, (see subscription papers) would render any additional remarks at least superfluous.

Conditions.—The volume will contain about 400 pages 8vo. It will be printed on a good paper and with a new type bought for the purpose. Price to subscribers in boards, \$1.75. To non-subscribers the price will be enhanced. April 26.

BOOKS.

DISCOURSES on the Commandments, and the Sacraments of the Eucharist and the Lord's Supper, from the Lectures on the Catechism, by Archbishop Seeker, with a Memoir of his life, and Sermon on Confirmation; price \$1 bound.

Two Sermons on the Holy and Apostolic Rite of CONFIRMATION. By the most Rev. Thomas Seeker, L. L. D. and the Rev. J. P. K. Henshaw, A. M. with a short preparatory Catechism, chiefly from Dr. Comber's Companion to the Temple 37 1-2 cts.—DECISION, or Religion Must Be All, or is Nothing—60 cts. half bound.—Henry Milner, or the Little Boy who was not brought up according to the fashions of this world. By Mrs. Sherwood. R. P. & C. WILLIAMS, Cornhill square.